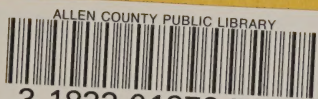


St. Peter's Episcopal Church

Spotswood, New Jersey

1756 - 1956

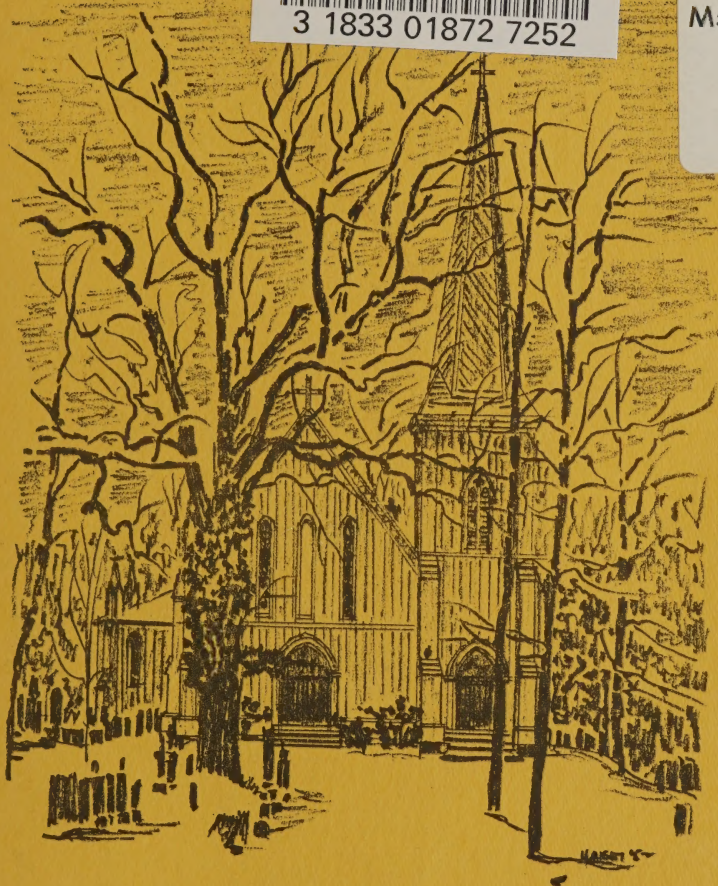


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Celebrating the 200th Anniversary
of the organization of the Parish

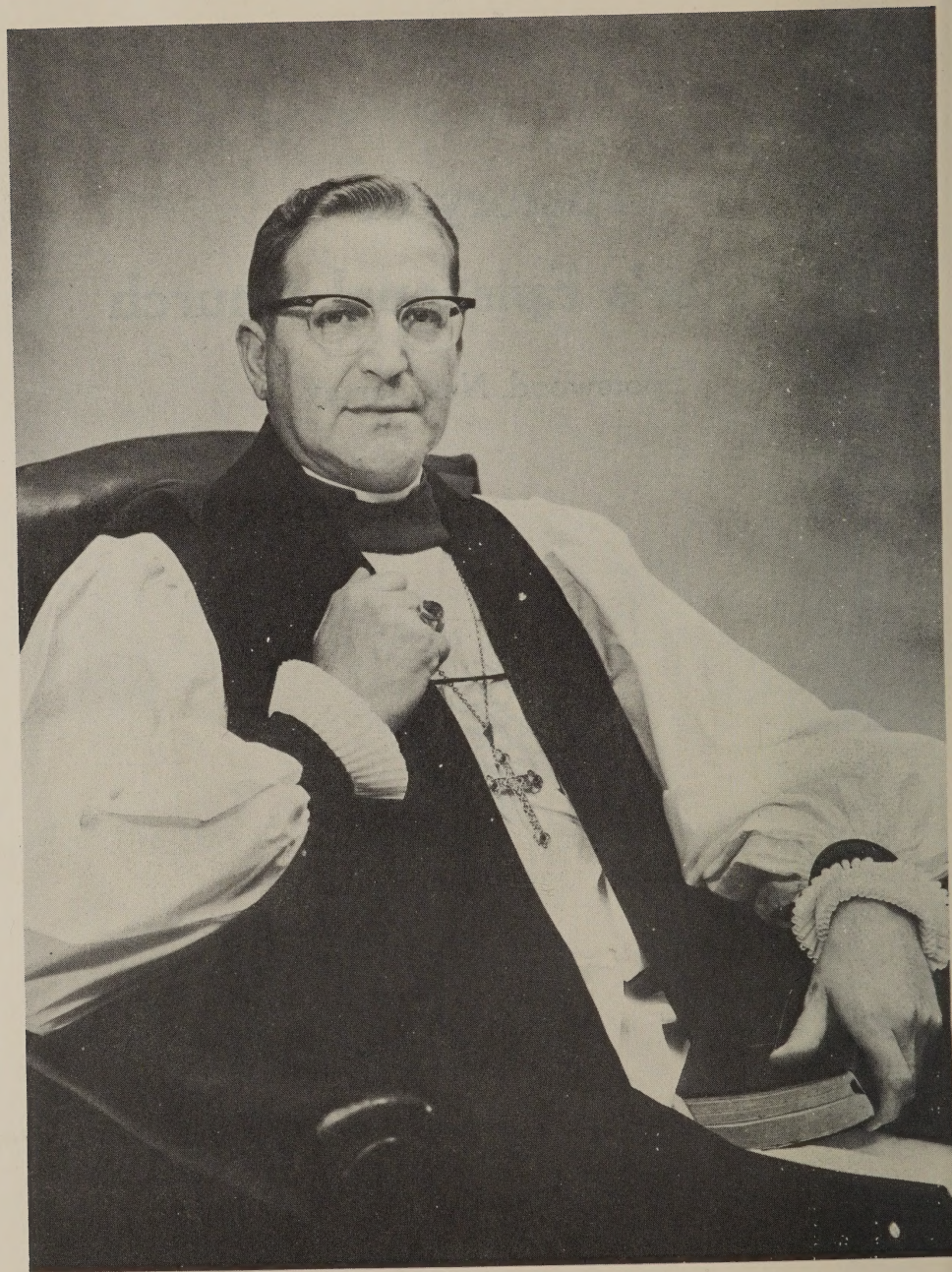
History of St. Peter's Episcopal Church

Spotswood, New Jersey

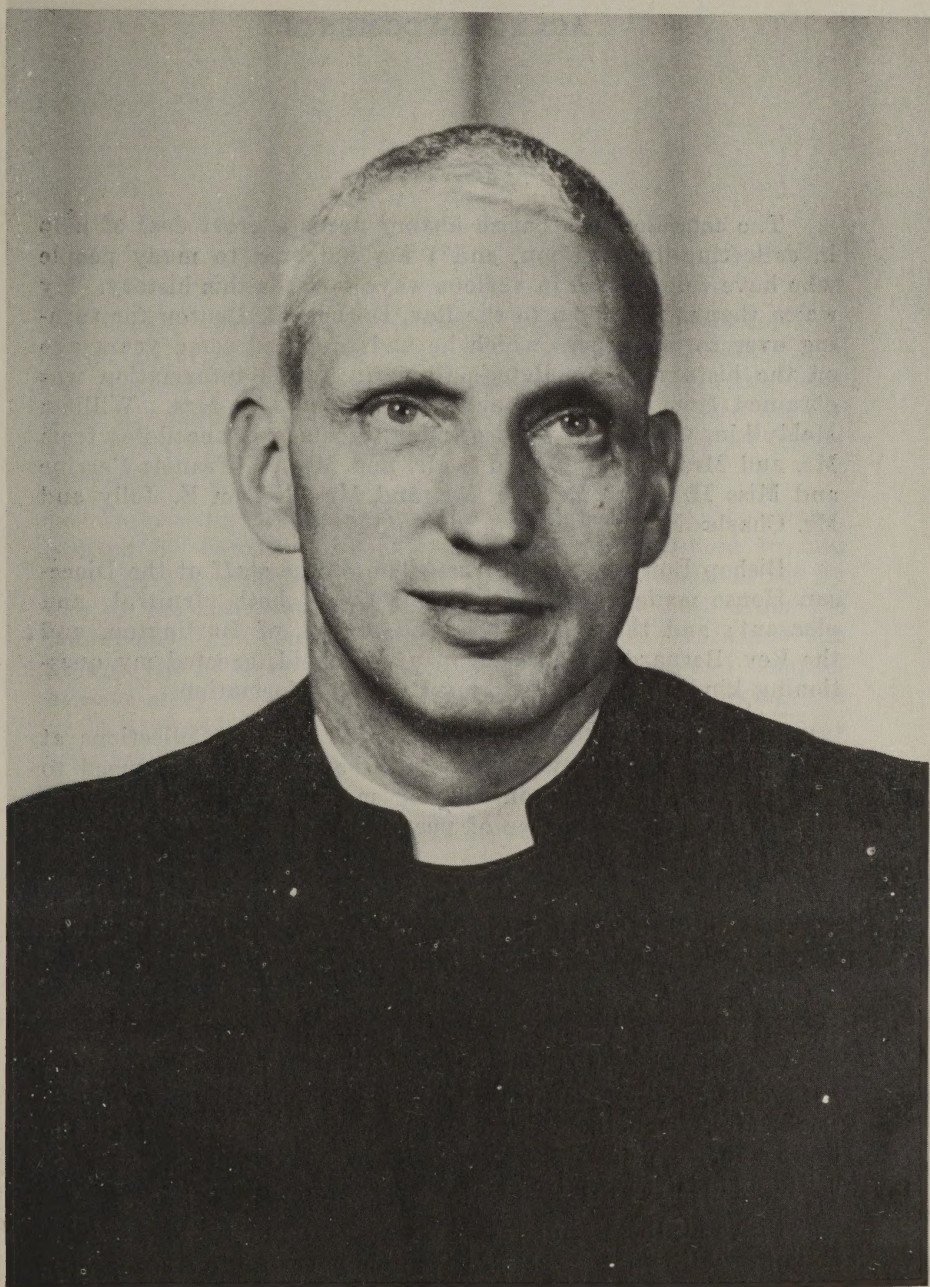


Written by
BEATRICE L. GRACE

1956



THE RT. REV. ALFRED L. BANYARD, D.D., S.T.D.
BISHOP OF NEW JERSEY



REV. JOHN S. Du BOIS
RECTOR

ACKNOWLEDGMENTS

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The compiler of a parish history needs a great deal of help in collecting information, and I am indebted to many people who have contributed in various ways towards this history. My warm thanks are given to the Rev. Herbert R. Denton for turning over to me papers which he had prepared some years ago on the history of St. Peter's Church. Much information was obtained from newspaper articles written by Mrs. William McMulkin, and many word-of-mouth facts and anecdotes from Mr. and Mrs. Frank V. Hulit, Mr. and Mrs. T. Francis Perrine and Miss H. Edith Perrine, Mr. and Mrs. Nelson E. Jolly and Mr. Charles H. De Voe.

Bishop Banyard and the members of the staff at the Diocesan House made my frequent visits there both fruitful and pleasant; and the Rev. William H. Stone, of Burlington, and the Rev. Bernard McK. Garlick, of Freehold, greeted my questioning kindly and added to my store of information.

Mr. Donald A. Sinclair, Curator of Special Collections at the Rutgers University Library, has been a friend in need to an amateur authoress, contributing many bits of wise advice, as well as making me free of pertinent volumes in his department.

Dr. Nelson R. Burr has most graciously allowed me permission to use the material regarding our early missionaries contained in "The Anglican Church in New Jersey".

Mr. William Goldsmith, Clerk of the Borough, was kind enough to provide me with names and dates important in our local setting, and the Messers George and Thomas McLaughlin with some of the pictures which are included. Mrs. Robert Cook, Mrs. Kenneth Hodapp and Mrs. Roy B. Dey did all the typing for me, and Mrs. Fred Harke undertook the task of raising funds for printing.

I give all these kind people my fervent and grateful thanks, and, in addition, I must mention the never-failing encouragement of the Rector, the Rev. John S. DuBois, and also the enduring patience of my own husband and children.

BEATRICE L. GRACE

FOREWORD

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Several years ago Dr. Nelson R. Burr, a prominent layman, wrote an article entitled "Adventures In Parish History" for the Historical Magazine of the Episcopal Church. Having compiled a number of parish histories, Dr. Burr presented an excellent set of recommendations for those who serve as parish historians.

In reading the History of St. Peter's Parish, Spotswood, written by Beatrice L. Grace, I have been delighted to find that she has measured up nobly to the high standards set by one of the foremost scholars of our Church. Both from the standpoint of content and technique, Mrs. Grace has left nothing to be desired in weaving an interesting and comprehensive story of the past two centuries. Often in a paragraph or in a single phrase she has correlated the religious and the secular, the diocesan and the parochial, the national and the local.

It is an exacting responsibility to write a parish history covering two hundred years. The research necessary in consulting parish registers, minutes of vestries, diocesan journals, letters, diaries, county records and source material of all types requires much time, energy and discerning judgment. I can attest to the fact that Mrs. Grace has performed this service effectively.

I trust that the fruit of this gracious, gifted and devoted lady's labor will encourage others in our Diocese to do likewise.

This history will not only inform and inspire the members of St. Peter's Parish: but it will be a cherished memento of their bicentennial celebration in 1956.

+ ALFRED L. BANYARD

History of St. Peter's Church in Spotswood



By 1756, when the parish of St. Peter's Church was organized, the village of Spotswood was already well established on "Lawrie's Road." This was the road constructed by order of Gov. Gawen Lawrie in 1683 for the purpose of connecting Perth Amboy and Burlington. In 1685, 450 acres "on both sides of the Topenhamus Branch of the South River, 3 or 4 miles above the roadeing place" were granted to James Johnston for "making out and clearing a highway betwixt Amboy Ferry and Crosswicks" by the Board of Proprietors of East Jersey. This first white settler, James Johnston, is supposed to have given Spotswood its name since he was a member of the Spottiswoode family in his native Scotland. It was the opening of Lawrie's Road, plus extensive water power from the Manalapan and Matchaponix Creeks that caused Spotswood to be one of the first settlements in what is now Middlesex County, although at that time it was included in a large, undetermined area—all called Monmouth. Johnstone's land was evidently a portion of 8000 acres "lately purchased from the Indians" on the west side of the South River. The Creeks which join at Spotswood still keep their Indian names; Manalapan, which means "good country producing good Bread", and Matchaponix, meaning "poor land not producing good Bread."

The Board of Proprietors, to induce settlers into the new country, offered in 1684, fifty acres of land to each head of household and twenty-five acres for each additional member of the household, including indentured servants. The inducement was attractive, and settlers did take advantage of it, as witness the petition granted to John Johnston, Esq. (brother of James) "for head land for such people and servants as they imported—by ye incurradgement of Proprietors in England which come to 3050 acres according to ye list of ye names to ye said petition annexed. Agreed and ordered that he did have as desired in consideration of ye great loss they did suffer by importing said people - and which has contributed very much to ye good of this province."

Most of the early settlers were from Scotland, although Thomas Warne, who was here by 1668, came from Dublin, Ire-

land. The Perrine family were of French Huguenot origin; they settled first on Staten Island but came very early to Spotswood. There were also Dutch names such as Sonmons, Romweber, Vanderberg. The majority were Church of England people, with a sprinkling among them, of course, of Dissenters of various kinds.

The land they came to was a good land, with "excellent Gunning for deers and turkies of which there is a great plenty and easily shot", as James S. Johnston wrote home! The land was fertile and the fishing was good. The Indians were friendly, and the wolves and foxes not too troublesome. Along with cultivation of the surrounding land, the people of the little settlement soon erected mills along the streams. The first mill recorded was a sawmill established by a half-breed Indian, named Weechqueechiley, at Outcalt - whose Scottish neighbors called him McQueeley.

Farms in those days were self-sustaining units. Animals were raised for meat and hides, butter was churned and candles molded, clothes were made at home. There were semi-annual "Faires" established in Perth Amboy in 1686 by Gov. Lawrie, which continued until the Revolution. These Fairs were conducted for three days, and no doubt everyone who could get to Perth Amboy did! They must have been lively affairs since horse-racing was the most popular sport. By 1748 the races, or the betting, at least, was regulated by legislation: anyone betting more than 40 shillings was subject to a fine of 5 pounds. There were other social activities such as quilting bees and husking bees, but they were probably infrequent since dwellings were widely scattered and means of transportation slow. In many parts of the frontier spiritual life reached a low ebb and even devout Anglicans became lax because of the lack of churches and, more especially, lack of ministers. The missionaries of those days were truly remarkable men, riding all over the Colony under appalling conditions of travel, trying to reach all the small bands of churchmen. The Anglicans in Spotswood were always ready to extend a kind and hearty welcome, and were eager to be taught the religion of their fathers. Services were held in private homes, of course, and it is difficult for us—having such easy access to church—to imagine with what joy the colonial parish welcomed the minister. In 1701 the Society for the Propagation of the Gospel in Foreign Parts was organized in England; from that time missionaries were sent to New Jersey under the auspices of that "Venerable Society." The first recorded service was held in 1727 by the Rev. William Skinner who had been appointed missionary at Perth Amboy.

It is possible, even probable, that services had been held here at a far earlier date by the Rev. John Talbot of Burlington, since in a letter written in 1705 he wrote "I have gone the rounds several times from Burlington to Amboy."

Mr. Skinner continued visiting Spotswood for thirty years until his death, when travel was possible and the river passable. Travel was expensive, including as it did, the upkeep of a horse and the wearing out of clothes. Ferry crossings were an additional heavy expense. Mr. Skinner paid out 2S 4D every time he crossed the river. Travel was also hazardous, as the roads were execrably bad so that a horse might stumble and kill his rider at any minute. Drifting ice in the winter and sudden freshets in the spring made ferry crossing dangerous. For many years life was a struggle for Mr. Skinner to stay solvent financially, as his expenses were great and as his parishioners, mostly poor themselves, were unable to pay him. They did want a church to worship in and by 1753 plans were afoot for building one. Mr. Skinner wrote that he hoped "to officiate therein next summer;" but it took several years to build and Mr. Skinner died before it was completed.

In 1756, the Spotswood parishioners decided not to wait for a resident missionary and about thirty families joined together to organize St. Peter's Parish. The church was no doubt almost ready for use, because in 1758 it was described to the S. P. G. by the Rev. Robert McKean as "a handsome wooden church in a small village called Spotswood."

After the death of Mr. Skinner, the parish was dependant upon occasional visits from the missionaries in Perth Amboy, New Brunswick and Monmouth. The Rev. McKean came out from New Brunswick as often as he could. It is pleasant to note that his efforts were appreciated by "a handsome present" of £ 18 presented to him on New Year's Day, 1760. He reported in 1761 that the congregation had grown rapidly - "Spotswood is more flourishing than ever"—so that a gallery, with proper seats, was added to the church. There were only twelve communicants at St. Peter's, because lacking a bishop in the Colony, no ordinations, confirmations or consecrations could take place. Nevertheless, congregations were large with even Dissenters attending services, so eager were the people to hear the Word. The church building was not much more than a shell, presumably, because building materials were most expensive and hard to come by. British restrictions on colonial manufactures made it costly and difficult to get glass, nails, hardware and paint. People usually sat on hard benches or cushionless pews, and had no heat in winter except what they could bring themselves in foot-warmers.

The first entry in the minutes of the vestry of St. Peter's is dated August 1, 1761. "Pursuant to notice given by the Rev. M. McKean divers of the congregation of St. Peter's Church at Spotswood met there to choose wardens and vestrymen." The wardens were John Wetherill and Andrew Smyth; the vestrymen were James Dey, Frederick Buckalew, Joseph Rue, Matthias Johnson, Henry Moore, Samuel Throckmorton, John Perrine, Jr., Joseph Rue, Jr., Thomas Newton, James Johnstone, John Barlay, Jr., and John Johnston. The minutes also state that the pews were sold and the prices were noted, ranging from L3 10s to L5. James Abrahams must have had a big family because he bought two pews at a price of L9.

The situation in respect to missionaries was so unsatisfactory that in 1765-66 the S. P. G. united Spotswood and Freehold in a new missionary district. The first missionary, George Spencer, here less than a year, was hastily dismissed by the Society in response to numerous protests from his fellow clergymen. He apparently really was a rascal, and rumors of a shady past so alarmed the people they stopped subscribing to buy a glebe (which is a piece of land assigned to a clergymen as part of his benefice.) Mr. Samuel Cooke must have supplied the pulpits here and in Freehold until in 1768 the Rev. Mr. William Ayers was appointed. The following is a copy of a letter sent to the Society by the Wardens and Vestrymen of both churches.

New Jersey, July 4, 1768

The Rev. Dr. Daniel Burton
Secy. of the Society
High Holbourn
London

Rev. Sir:

We the Church Wardens and Vestrymen of St. Peter's, Spotswood and St. Peter's, Freehold beg leave through you to return our humble thanks for the Honourable and Venerable Society's Goodness to us in appointing the Rev. Mr. William Ayres to this Mission, and it is with the greatest pleasure we can assure the Society that it is owing to their benevolence and prudent choice they make of discreet men, that we see the Church of England raising its head in this country.

We the Wardens and Vestrymen of St. Peter's Spotswood, and St. Peter's Freehold take this opportunity to render our most grateful acknowledgements to the Society for their pious care of us in appointing a Succession of worthy clergymen to

minister unto us and with Truth and Justice we testify to the Society, that the Rev. Mr. Samuel Cooke, our late worthy Incumbent, has with great Faithfulness and Diligence discharged the Duties of his Function, and conducted himself in a manner truly laudable.

We are, Rev. Sir

Your most Obligated and Obedient Humble Servants

It is signed by two wardens and 15 vestrymen from Spotswood and two wardens and 9 vestrymen from Freehold.

Both congregations bonded themselves for £30 a year, and subscribed towards a convenient house and 50 acres of good land to be conveyed to the Society. A committee was appointed, but by 1768 there was still no glebe, as each parish wanted the minister to live with them. Finally the glebe was purchased, near Englishtown, but Mr. Skinner complained that the house was small and the land light and sandy. He lived there though, until 1787 when he was elected to be rector at Spotswood.

It was in 1768 that St. Peter's received a gift of books from the Society, among which were the two precious volumes now encased in the rear of the church; one a Bible bearing the date 1767, the other a Book of Common Prayer, printed in 1764.

During the early part of Mr. Ayers ministry, also, in 1773, St. Pete's received its charter from King George III, by the hand of Governor William Franklin (son of Benjamin.) Parishes had to have some way to hold and manage their property, although most of the colonial churches had little to protect except the church building. In order to do this, they applied to the King's governors for charters. Ours was granted to thirteen freeholders and inhabitants of the town of Spotswood; the Right Hon. David Carnegie, Lord Rosehill, John Lewis Johnstone, (descended from our first settler, James), Fred Bucklew, John Rue, Thomas Newton, John Barclay, Jr., Joseph Perrine, James Rue, David Stout, Samuel Nielson, Richard Lott, James Abraham and John Perrine. The original charter, restored in 1931, is now kept in the vault at the Diocesan House in Trenton; a facsimile made in 1886 hangs in the vestibule of the church; and a copy may be found as an appendix in this book. One of the requirements is that the parish shall pay annually "one pepper corn, if the same be legally demanded" on the Feast of St. Peter the Apostle.

The men named in the charter were all large land-holders and important men in the community. The most colorful of them, however was David Carnegie, Lord Rosehill, who was the

son of the sixth Earl of Northesk, Scotland. David was banished to America at the age of 18, supposedly for an ill-advised marriage. He arrived in Philadelphia on February 18, 1768, and very quickly become the lion of society. Perhaps the "ill-advised marriage" was unfounded, because in Philadelphia, he married a well known actress, Margaret Cheer. She retired from the stage in 1769, at which time the couple moved to Spotswood, where David had purchased property. They resided here at the Manor House, about two miles east of the village near what is now the Schweitzer paper factory. There is a tradition that, when they attended church on the first Sunday after their arrival, there must have been an interesting Old World scene; the several Scottish families forming in line to be presented to the Lord and his Lady. He headed the petition for the charter, and no doubt his name expedited matters. He and John Lewis Johnston were the first wardens under the charter. He was a thorough Loyalist, and left this country before the outbreak of hostilities. He and his wife had become separated, although when is not known. He died in Normandy in 1788, leaving no children.

The vestry in 1770 had, to go back a bit in time, agreed to procure a deed for the land on which the church was erected. There are no vestry minutes for the next few years and no further mention of the deed.

Spotswood had become a prosperous thriving community by the middle of the 18th century. There was more than a primitive sawmill along the banks of the Manalapan; there were gristmills, forges, a paper mill. The most important enterprise was the first forge built in 1750 by Peter Ten Eyck. Another had been started nearby by Perry and Hayes in 1763, and these gentlemen evidently owned a gristmill, as well, because they "erected, at their sole expense, works at Spotswood—for the manufacturing of Bar Iron and Flower." Matthias Johnson, one of St. Peter's first vestrymen, owned a tannery, it is believed.

During the decade preceding the Revolution, prices had fallen and money was scarce. Many large landholders found themselves unable to pay their debts and many of these large estates were divided and sold. Peter Ten Eyck was a victim of the depression and was imprisoned for debt. He escaped but his property was sold at public auction. In 1764 the Pennsylvanian Gazette carried this advertisement:

"Escaped from Sheriff of Middlesex. Peter Ten Eyck, a lusty, likely man, about five feet 10 inches high, fresh colored,

has dark eyes, dwelt lately near Spotswood, owned a gristmill and forge. £10 reward to be paid by James Brook, Sheriff."

And two years later another advertisement:

"To be sold at public vendue—land, grist and sawmills, forge, dwelling houses, also divers goods and chattels of and belonging to Peter Ten Eyck."

Times became more troubled, and tension grew in the little town of Spotswood as well as throughout the Colonies. Many Loyalists returned to England at the commencement of the war. Besides Lord Rosehill, Joseph Mount, John Perrine, Miles Shearbrook departed from Spotswood. When Shearbrook's property was confiscated it included forges, gristmills, dwelling houses, Negroes, etc. In 1772, Samuel Smith was manager of the American Iron Works in the village. As the country began to mobilize he was appointed "against his will, a Lieutenant in the Rebel Militia", but declined to serve. The property was confiscated in 1779, but Smith had escaped to England, where he was later allowed a claim of £ 370.

Not all the large land-holders were Loyalists. John Wetherill, warden of St. Peter's in 1761, was a deputy to the Provincial Congress of New Jersey in 1775 and was a member of the Colonial House of Assembly. In 1776 after the Declaration of Independence, he was deputy to the New Jersey Congress, and later was commissioned Colonel of the 2nd Bat. of Militia of Middlesex County. His home was raided by the British, suffering damage to the extent of £ 11 8s. Jeston Homphray, warden of St. Peter's in 1770, was mourned when he died as "a real loss to his country, which he served in several respectable characters and distinguished himself as the friend of his country and support of its rights and liberty—during riots and commotions and times of scarcity." Joseph Haight, later a delegate from St. Peter's to the first Diocesan Convention, became a Colonel in the Continental Army. Evert Van Wickle, first clerk named in the vestry minutes, served as a private during the war, as did Matthew Rue, Daniel and Matthew Perrine.

Spotswood fortunately escaped much physical damage during the Revolution, although there is an account of a raid led by Col. Nielson from New Brunswick, in which the patriots sieged 54 tons of bar iron, 2680 pounds beef, 2646 lbs. pork and 2 kegs of Lard.

A paper mill continued to operate during the war. In November, 1777, William Shaffer presented a petition to the General Assembly to exempt two employees from service in the

Militia. He set forth that he was the proprietor of the only paper mill in the state and that he had "contracted with the printer to furnish a quantity of paper for printing the Laws of this State". It was in this mill that the paper was made, it is thought, on which the Continental notes were printed. As troubles multiplied it became increasingly difficult to obtain rags for paper-making. The N. J. Gazette had to refuse more subscriptions "for want of paper", and its readers were urged to save their rags and send them to the papermill in Spotswood. Sufficient rags evidently were not forthcoming because we find the state printer, Isaac Collins, complaining to the General Assembly: "the Papermaker at Spotswood has not supplied the Petitioner agreeable to his expectations, and for what little he is capable of furnishing, he charges extravagant prices".

The name Spotswood occurs once or twice again during the course of the war. On the occasion of the orderly mutiny of the Pennsylvania Line, the British General, Clinton, sent emissaries who took a circuitous but "safe" route by way of Spotswood—where there were Tory sympathizers who would supply guides. And following the battle of Monmouth, the American troops spent one night here. General Washington dated two dispatches from Spotswood July 1, 1778, one of which was the order for General Charles Lee's court-martial. So "Washington slept here", it is true, but where nobody now knows.

So many of the Anglican Clergymen in New Jersey were Tories that quite a number of them were exiled from their churches, but Spotswood was deprived of its minister because Mr. Ayers was truly an unhappy victim of the war. He insisted on praying for the Royal Family, for which he had "often been reviled with the most opprobrious language." His churches here and at Freehold were closed during the war years, and his parishioners could give him little support. He suffered from an hereditary family trait of insanity, and his troubles at this time thrust him over the borderline into madness from which he recovered only at intervals. He dared not apply for his salary from the Society lest he be accused of corresponding with the enemy, and at one time he hid himself in the Freehold church, refusing to come out, and having to be forcibly removed. His parishioners did what they could for his family, and his fellow missionaries wrote to the Society asking assistance for him. By 1782, he had recovered enough to reopen St. Peter's and continued for some time to divide his time between here and Freehold. His usual schedule was Morning Prayer, catechism for children in the afternoon, then Evening Prayer.

Holy Communion was not offered often in those days. Mr. Ayres called it by the then unusual term of Holy Eucharist; and celebrated on Christmas, Easter, Whitsunday and later, Michaelmas Day.

By 1786, he was well enough to attend the Diocesan Convention at St. Peter's in Perth Amboy. This was the second meeting of the Convention, the first having been held the previous year in New Brunswick at Christ Church. He was elected vice president and a deputy to the General Convention, which he did not attend. At the third meeting in 1786 at Burlington he was on the committee to examine the minutes of the previous convention. Colonel Joseph Haight and John L. Johnston were the lay deputies at Perth Amboy; they were deputies the following year also, with James Throckmorton. The latter was the only delegate to attend the convention in 1788 at Shrewsbury; and there were no delegates in the next three years. In 1792 James Throckmorton and John Earhart represented St. Peter's at Christ Church, New Brunswick. This was the last convention the Rev. Mr. Ayers attended. His mental health deteriorated and his behavior became more erratic. There was some altercation with the parish, because in 1796 the convention appointed a committee for mediation. He deserted his family in 1798, and from all accounts lived the rest of his years in Philadelphia. His wife and family remained in Spotswood. Mrs. Ayers died in April 1825, and a son Moses, in December of the same year. The Rev John Ward conducted their funerals.

The church yard, meanwhile, had been enclosed with a "substantial pale fence", and a finance committee had been appointed to take subscriptions for the purchasing of a house from Evert Van Wickle to be used as a rectory. After Mr. Ayers disappeared, the Rev. Andrew Fowler came to Spotswood and remained at St. Peter's for about fifteen months. On May 15, 1799, he presided at the congregational meeting. It was at this annual parish meeting that "the male members of the congregation" voted to pay the sexton, G. Newton, five dollars a year to sweep every fortnight, to open doors of the church and the gates of the yard, and "to attend the church as is customary."

Mr. Fowler left St. Peter's to go to Shrewsbury, and for several years there was no rector here, although the pulpit was filled occasionally by the Rev. Mr. Cotten from New Brunswick; and the Rev. Menzies Pavier reported baptising several children at St. Peter's in Spotswood. There are no parish minutes for these years, either, but the Diocesan Journals list James

Throckmorton as a delegate in 1801, and Throckmorton and David Stout as delegates in 1802. The following year the same two gentlemen and John Earhart, who had become the owner of the paper mill, were delegates. In October the vestry met and agreed to appoint the Rev. John Croes rector at a salary of £75 a year. Mr. Croes was also rector at Christ Church, New Brunswick. There is another hiatus in the parish records, but the Diocesan records for the next few years, show that the number of contributors of St. Peter's remained at approximately 60, while the number of communicants fluctuated between 12 and 17.

Spotswood had suffered from the effects of the war and inflation, but by the turn of the century it was showing signs of recovery and becoming once more a thriving little village. In 1806 a tannery was being operated by Matthias Prest, in the same year John Brown built a distillery, and shortly thereafter Daniel Snowhill became owner of a snuff mill. Nevertheless, hard times must have lingered, because our sixty contributors had become delinquent by 1809, for we find the vestry ordering notice to be given "to pay accounts within 15 days or the accounts will be left in the hands of Daniel Snowhill for prosecution"!

Mr. Croes left St. Peter's in 1811, and there was a vacancy here until 1823, probably because of lack of funds, although the wardens and vestrymen were diligent in keeping the church open, services being given by the rectors of neighboring parishes, as in the past, and by the Rev. Mr. Higbee, the missionary for the Diocese.

At a special convention in 1815, St. Peter's sent two delegates who helped elect Mr. Croes to be the first Bishop of New Jersey, 30 years after the Diocese was formed. The following year in his annual Address, the Bishop reported visiting Spotswood three times and confirming 37 persons on his last visit. (Until that time, of course, the number of communicants had always been small owing to the lack of a bishop for confirmations.) At that same convention, 1816, John Croes, Jr. reported that he had supplied the church in Spotswood every fifth Friday for nine months. In 1818, to raise money for repairs, the congregation determined to assess a stipulated price upon the pews. The idea was a good one—later the Bishop reported "they have finished, repaired and beautified their church."

By 1823, the Rev. John Ward was serving St. Peter's as a deacon. He reported to the Convention that a vestry room had been added to the church; also that the congregation had provided him with a surplice. The vestry elected Mr. Ward rector

the following year, and he was admitted to Holy Orders that year, Bishop Croes officiating at the ordination service in St. Peter's Church.

Mr. Ward was the first of our ministers to keep any kind of an accurate parish register, even to recording carefully his wedding fees, and he also was the first to compile what historical records there were. In 1824 he reported to the Convention that St. Peter's had 25 communicants and a flourishing Sunday School of 40 pupils. He had prepared 27 for confirmation, officiated at one marriage and five funerals, and had baptised eleven white and four black children and nine adults. Two years later there were 40 communicants and 50 pupils in Sunday School, as well as 12 in a Bible Class.

Mr. Ward's salary was unhappily always in arrears. In order to augment it, a school house had been built on church property, in 1826, in which Mr. Ward taught. There was already a school established by the Reformed Church, and there was great rivalry between the two, even some slight hostilities between the pupils of each. Church pew No. 9, valued at \$50., was assigned to Daniel Snowhill and his heirs forever for his work in building the school. A bell cast at the Allaire works in Freehold was purchased for the school the next year.

Financial matters became so bad that the vestry decided to offer some of the church land for sale or lease. No buyers appeared, but some of the lots were leased; one, at least, to a tenant less than desirable, since the vestry ordered him to repair his fence and to "remove manure and other offensive encumbrances from the lot within one month." In 1831, the vestry appointed a committee to secure compensation from the Camden-Amboy Railroad which was then in process of construction. The committee accepted one hundred dollars and executed a deed to the railroad for a strip of land 50 feet in width cutting through the "Ayers Lot".

The railroad was the first in the state. One of the old stone ties taken from it is to be found directly in the rear of the church and is still an object of interest. The first cars were drawn by two horses; they were replaced by the first steam engine in 1833. Episcopalian families from South Amboy rode on the cars to St. Peter's to attend Sunday Services. There is an unconfirmed story to the effect that one morning some of the young people went for a walk by the lake instead of attending church, and were left behind when the train departed for South Amboy. A few years later Mr. Ward reported that the Railroad had erected a small but commodious house in South Amboy which was used as a church. He served there every Sunday

afternoon during the summer and every third Sunday evening during the winter.

In 1831 St. Peter's was host for the annual Diocesan meeting. This was the last convention Bishop Croes attended. In his Address he expressed his pleasure at being in his old parish. There were thirteen churches represented at the convention. Mr. Ward, in his report, mentioned that he had preached at Christ Church one Sunday in the absence of the Bishop, and had preached twice in the Poorhouse in the County of Middlesex. The convention appointed Mr. Ward to the Standing Committee of the Diocese, and also elected him to be a delegate to the General Convention.

Mr. Ward resigned from St. Peter's in 1835. He could no longer afford to remain here, because, in spite of sales of land and ground rents and in spite of the best exertions of the vestry, they could not raise enough money for his salary. His resignation was accepted. "but with much reluctance", and the treasurer was ordered to sign a note for \$340.46 still due him. It was not until 1844 that his account was settled. At that time he offered to cancel the amount owed him in exchange for Lots 1 and 2, owned by the church. His proposition was promptly and unanimously accepted by the vestry, and on September 16, a deed was executed to him.

The Rev. Jehu Jones was here at St. Peter's for a short time in 1836 and was succeeded in 1837 by the Rev. Thomas Tanser who accepted the offer of \$250. salary and house rent for a year. The salary was increased in the ensuing year when the Rev. Robert Croes (son of the late Bishop) was called to St. Peter's. He agreed to accept \$275., but he received added compensation from the church at Freehold which he also served.

In 1838, Spotswood was included in a new township set off from the township of South Amboy, to be named Monroe Township, after the President. The first town meeting was held in Spotswood "at the house of Jacob VanCleaf, innkeeper, on the second Monday of April, 1838." Andrew Snowhill, vestryman of St. Peter's was elected as a Commissioner of Appeals. Besides the inn, Spotswood consisted of three stores, one grist-mill, one saw-mill, two churches and fifty-two dwellings. There had been a powder-mill, which was listed as one of the two which comprised the entire gun-powder industry of the state. The Gentlemen's Powder Mill produced canisters of sportsmen's powder from about 1810 to 1833, when an explosion caused the instant demise of the gun-powder industry in Spotswood. Shortly after 1840. John Appleby converted the old paper-mill into a snuff factory, and somewhere around this period a Mr.

George Lane owned a tannery and shoe-factory. John Perrine, who served on St. Peter's vestry for many years, served also for many years as judge of the Court of Common Pleas, from 1837 to 1864. He became a Master in Chancery in 1851; in later years he was a member of the New Jersey Legislature.

In 1837, Dr. Henry D. B. Lefferts applied to the vestry for one of the church lots. The vestry decided not to sell the property but offered to lease it "for a term of years or a Perpetual lease, as he may wish, providing he build a good and substantial dwelling not less than 20 feet square and 2 stores high." Dr. Lefferts and John Perrine were members of the vestry when the Rev. Robert Croes was called to the parish. Five pews had been added in the church in 1834, and a pulpit in 1835. The building itself was badly in need of repairs, and in 1835, the ladies of the church formed a Needlework Society to raise funds for that purpose. By 1837, they had earned one hundred dollars which they offered to the vestry towards a new roof. Other repairs were necessary, and for the next decade the vestry was greatly involved in procuring sufficient funds. The interior of the church was repaired and redecorated in 1838, "chiefly by the exertions of the females", no doubt in time for the installation of Mr. Croes as rector which took place on October 24th.

In November of that year, Mr. Croes informed the vestry that some Proprietary Rights had been donated to the church by a Mr. Francis Brinley of Perth Amboy. These Rights were warrants of location of land which had been issued by way of dividends to each of the early Proprietors according to the amount of his holding. It had become a custom in later years to offer them to outside parties, with or without sale. The gift from Mr. Brinley was the Rights to the remaining portion of 100 acres of land granted by the Proprietors of East Jersey, dated 1795. (The Board of Proprietors of the Eastern Division of New Jersey, to give them their correct title, is still in existence, doubtless the oldest private corporation in this country.) The vestry authorized the rector to "locate the land where it may be found and dispose of said Land either by Public or Private sale."

Now this permission was to be one of the issues in a terrific blow-up in the parish. The battle lasted for more than two years but it commenced in August of 1839, The lease on one of the church lots having expired, the church had the opportunity to purchase the buildings which had been built upon it. It was decided by vote not to purchase the property, but Mr. Croes protested the legality of the vestry's proceedings. One thing led to another, resulting in angry passions being roused, and in the end the vestry voted not to raise any salary for the support

of the rector and further that the "connection between the Rector and the Church Wardens and Vestry be dissolved". A copy of the resolution was sent to Mr. Croes and one to Bishop Doane. Of course the rector also appealed to the Bishop, who advised him to apply for a Council. The Council met in February, 1840, and its decision was that the vestry should pay the rector \$129. by April 6th, provided he relinquished his claim to the rectorship. In the meantime the sexton handed in his resignation owing, he said, to the "extreme excitement and disturbance now existing."

Mr. Croes departed for Freehold, taking with him the parish register and the parish library. There still are the pages in the register in his hand-writing where he wrote his account of the whole controversy, whereas the minutes of the vestry present his opponents' views. In April the vestry refused him his money until he returned the register and library. (Part of the library was now claimed by the Freehold church since some of the books had been given to the Rev. Ayers by the S. P. G. for use in both churches.) Because he didn't receive his money, Mr. Croes sold the land described in the Rights (which was in Howell Township and consisted of 52 acres and 9/100 of an acre) for \$65.12, and kept the money, arguing that the vestry had given him permission way back in November of 1838. The affair seemed to have become a stalemate. Eventually Bishop Doane got tired of it, since he resigned the duty of negotiation in the affair Croes.. Not until June of the following year did cooler heads prevail. The Rev. Croes returned the register and library, and the vestry finally wrote the Bishop that the differences were settled, except that they still thought Mr. Croes should not have sold the Rights and kept the proceeds!

Despite all their temporal problems, the vestry did not neglect the spiritual needs of the congregation. In November of 1840, they accepted the services of the Rev. Hobart Williams for three months. Mr. Williams was recommended by Bishop Doane, as was the Rev. Isaac Smith who agreed to come to St. Peter's the following year for a salary of \$400. He arrived in 1842 and remained until 1847. His health was always very uncertain—he suffered from epilepsy—and in 1845-46 he was very ill. In 1847 he reported, somewhat pathetically, that his health was so much better he had officiated every Sunday with few exceptions. That his work was faithful and successful is shown by the increased number of communicants, from 27 when he came to 48 before he left.

In 1844 the sexton's salary was raised to \$15. a year. Previously, for several years, he had received \$10. together with

the grass from the church yard. The physical condition of the church continued to worsen, and from this time on for ten years the vestry were undecided as to whether the church should be repaired or rebuilt. The Bishop did his best to help; in his annual Address to the convention in 1847, he said, "There is here a small and poor, but steadfast people, sprung from an old church root. The site of their ancient church is among the most beautiful in the diocese. But it is very old; and must be rebuilt—This done, the old root would speedily bud and blossom, and bring forth abundantly".

By 1848 the old building was not safe enough to hold services in, and the school building was fitted up as a chapel. A building committee was appointed to collect subscriptions and to make inquiries about a new church structure. In August, 1849, the vestry heard the report of the committee on a plan drawn by Frank Wills. The plan was unanimously approved, and the committee requested to proceed, to take down the old edifice as soon as convenient, and to avoid debt as far as possible. Bishop Doane laid the cornerstone on September 4th. Subscriptions were slow in coming in and the church went into debt. In 1851, the parish owed over \$900. to George A. Snowhill and \$600. to sundry other persons. Through the generosity of Mr. Snowhill, who gave \$900. as an additional subscription, and that of John Perrine and Jacob Van Wickle, the debts were no longer an obstruction to the immediate finishing of the church. Further funds had to be raised for the furniture. The pews were built in the upper story of the school building. They were installed in 1852, and in March the vestry met at the church to determine the rates (which ranged from six dollars to \$20.) The ladies of the church formed a Sewing Circle and by their efforts raised funds for erecting an organ loft and purchasing an organ for the new church. Finally everything was completed and on October 21, 1854, the church was consecrated by the Bishop. "Esto Perpetua"!

If there were feelings of joy that year, as there must have been, there were also feelings of sadness, because St. Peter's lost Jacob Van Wickle, who died at the age of 85. He had served his church as a warden for 44 years, and had served his community as County Judge for 40 years.

In 1848 the Rev. Joseph F. Phillips had become rector-elect, and stayed on as rector until 1858. He was a scholar and an accomplished linguist, and his accomplishments aided him to augment his income by teaching. He acted, while at St. Peter's, as missionary to Old Bridge, Washington (South River), Prospect Plains, Matchaponix and Hightstown. He wasn't encour-

aged at most places, and felt that his work was greatly hampered because he could not afford to hire a horse and buggy. He was most meticulous in entering statistics in the parish register; all his entries are written in Latin in impeccable penmanship. He was equally painstaking in his reports to the convention. One year he stated there were 49 communicants, although there were several more, "Recusant, therefore not included".

As seems to have been the case of all our unfortunate rectors, Mr. Phillips' salary was never paid when due. This caused some unpleasantness, and in '58 the vestry received a communication from him stating he would resign "on any day when the vestry shall pay him in cash the amount owing him with lawful interest on the same". When the complete figures were in, it was found that \$403.58 was owed the rector. He agreed to accept \$250. immediately, the balance to be paid as soon as the Treasurer got the money.

There had been disturbances on the diocesan level as well as the parish level. Bishop Doane had with great effort established two diocesan schools, Burlington College for boys and St. Mary's for girls. He became enmeshed in financial difficulties and finally, in 1852, charges were made against him "impeaching his moral character, tending to impair his usefulness and to bring the church into disrepute". Special conventions were held at which William A. Appleby appeared as deputy from St. Peter's. Happily all the charges were unfounded, and it was determined that the charges against the Bishop's honesty and integrity were untrue.

The poor man's afflictions were not over, however, because in his 1856 address he reported the dreadful duty of deposing his own son from the Ministry because he intended "to submit himself to the schismatical Roman intrusion". He lived only three more years, his death taking place on April 27, 1859; and he was succeeded by Bishop William H. Odenheimer.

In 1859 the Rev. Thomas Lyle came to St. Peter's as deacon. Under his leadership, the congregation at the annual meeting resolved to adopt the provisions necessary to incorporate under the State Laws. The Monday in Easter Week was named the day of the annual meeting, the number of vestrymen was to be five, and the Treasurer was ordered to procure a common Seal for the Corporation. Mr. Lyle was ordained in our church by Bishop Odenheimer on June 2, 1860. In his report that year, he told of holding services regularly at Matchaponix and occasionally at Old Bridge, and was making arrangements for a mission at Jamesburg. He reported also that the church was in good repair, the interior elegantly colored and adorned. Miss Caro-

line Johnston had given a marble baptismal font for the new church, and this year had presented altar and desk coverings. Carpets for the aisles had been provided by the ladies of the church. There was a Daily Parish School, conducted by Miss Farrington, with 20 pupils, and a Sunday School of 120 pupils.

This same year, 1860, a new township was formed, East Brunswick, apart from Monroe. A division of surplus money, the care of the poor and taxable property was amicably arranged between the two townships, although two justices of the peace accompanied the surveying party to certify the accuracy of the survey. Spotswood was included in the new township.

By 1861 a mission had been established at Jamesburg, where Mr. Lyle had baptised nine children. In October there was great excitement on the occasion of a visit by Bishop Odenheimer, the first a Bishop had ever appeared there. In Spotswood a handsome chandelier had been added to the church, and all was serene. "Our hearts are cheered with abiding peace and unity". National troubles were stirring, however, and in January President Lincoln issued a proclamation recommending the people of the United States to keep Friday, January 4th, 1861, a day of fasting, humiliation and prayer. The members of St. Peter's contributed that year to a fund for the Kansas Sufferers, who were threatened by famine due to the prolonged drought. Spotswood the following April 10th had snow up to four and five feet, as recorded by the township committee. In spite of freak weather, Mr. Lyle added Hightstown and Cranberry Missions to his activities, and the number of communicants in St. Peter's had risen to 80. In December of 1863, the vestry applied for insurance—\$3000. on church, \$500 on furniture—the previous insurance having expired two years since! In January, 1864, Mr. Lyle's resignation was accepted although great sorrow was expressed at his leaving. The Rev. John Stearns, M. D. accepted the call to St. Peter's, but was here only about half a year when he died. The vestry arranged for his funeral and the church was draped in mourning, as was customary. The church was supplied with aid from the Rev. Mr. Burton, from South Amboy, and George H. Williams, lay reader, until June, 1865, when the Rev. Kinsey John Stewart agreed to serve the parish. He had come from Alexandria, Virginia, and had been a chaplain in the Confederate Army. He would not become rector because he felt his political sympathies rendered permanent residence impossible. He did remain for two years, resigning in July 1867. In the parish register there is an entry that Mr. Stewart baptized Dinah, servant of Mrs. Appleby, on November 30, 1866, aged about 85. "She is the last slave remaining in this town". Sometime that year Spots-

wood was hit by a cyclone which did much damage in the town. The Jamesburg "Record" said that rain fell with the noise of a mighty cataract.

In April, 1867, Mr. Stewart laid the cornerstone of the Church of the Holy Trinity, at Roundabout, Sayreville. (The church was later moved to its present location in South River.) He made a memorandum in the register that because of "the absence of persons acquainted with ancient usages of placing the cornerstone in the N. E. corner of the building, I found that it was prepared for the S. E. corner, where the box containing deposits was deposited." In May, Robert Perrine applied to the vestry to rent a "Lott" for pasture, he agreeing to fence the lot so as to keep his horses from getting into the church yard. The vestry gave him permission for \$5.00 a year, except that its use was reserved "for the ladies to hold their Fair."

Upon Mr. Stewart's resignation in 1867, the vestry decided for pecuniary reasons not to call another pastor for awhile. In June of 1868, they invited the Rev. George H. Crowe to take charge of the parish for one year at a salary of \$500., which Mr. Crowe accepted. He was then a deacon, because in August he requested the vestry to sign the testimonials, required by the Canons, for ordination to the priesthood. "which was done by all present". Mr. Crowe was here, on September 3rd, 1868, because he conducted a funeral, but by the 6th of September he was absent, because four baptisms were performed for him by the Rev. James Murray, curate of Zion Chapel, N. Y. This is all the information there is about Mr. Crowe - his name is not included in any previous list of clergymen at St. Peter's, but he certainly was here for a few months. Mr. B. Gabriel was hired as sexton for the year 1868, for thirty dollars and the grass in the church yard, with the express understanding that he keep the yard in good order. For several years the congregation had in mind the building of a parsonage, and by now - 1868 - the fund amounted to \$2000. mainly due to the exertions of the ladies. The aftermath of the war must have caused much undo frivolity (although not of course in Spotswood!) because the Bishop thought it necessary to send out a pastoral letter admonishing Episcopalians against worldly amusements. Riotous living soon gave way to the inevitable depression which followed and which was wide-spread, affecting this parish so that the minister's salary again fell in arrears. The Rev. Dr. Southard Compton had become rector in April 1869, and resigned abruptly in April 1870. At a vestry meeting on the 21st, Dr. Compton urged immediate settlement of his account, and since the Treasurer had no funds the members of the vestry advanced the lacking sum and paid him in full, whereupon he

then tendered his resignation. The building committee announced \$2300. now in hand for the parsonage, and it was thought sufficient to erect a comfortable, although not extensive, building. In 1871 the committee was authorized to employ a competent architect and later to secure bids. The Rev. Frederick M. Bird had assumed the charge of the parish in November, 1870, and acted as missionary to Holy Trinity church also. Mr. Bird's parish records regarding burials have interesting little remarks alongside, telling the cause of death, if he knew. Typhoid fever, scarlet fever, meningitis, "consumption", "kidneys" - all took their toll! Two parishioners had been killed at separate times on the railroad. Harmon Anderson and Betsy, his wife, colored, who died two days apart, were "interred late at night in a remote portion of the church yard, without service", having died of small pox. One of his most largely attended funerals was that of the Rev. John M. Ward, former rector, who had died at the age of 71, and who was buried here, as was his wish, on March 9, 1871.

During the course of the year 1872 the rectory was built by Samuel Jernee, who submitted the lowest bid. The building committee in its final report showed the total cost was \$3768.29. Parish income was somewhat increased by re-assessing the pews (raised 20%). A sum of \$17.00 was subscribed by members of the parish for Sufferers by the Chicago Fire. The next year Mr. Bird reported to the convention that St. Peter's parish consisted of 62 families, about 272 individuals, 96 of whom were communicants. The vestry appointed a committee to sell the "Ayres Lot" (where the Asbury Company is now located) and to sell or remove the old school house. The Ayers lot was sold, but the committee decided the school building could be used for church purposes for a while longer. Mr. Bird resigned in March 1874, and the Rev. Lorenzo Russell took charge of the Parish in May. At the annual parish meeting, a Rev. R. G. Quennell advised the congregation as to the procedure for future meetings: posting of notice, election by ballot, teller to be appointed, treasurer's yearly report read.

John Perrine and W. H. H. De Voe were the delegates sent to a special Diocesan convention held in November. The Diocese had become so large it was no longer possible for one Bishop to care for it; and by action of General Convention, the formation of a new diocese had been ratified. The business of the special convention was to elect a new Bishop, since Bishop Odenheimer chose to remain with the Diocese of Newark. On the fourteenth ballot, the Rev. John Scarborough D. D. was elected.

In 1875 the vestry agreed that the interest of the parish re-

quired a parish house and suitable sheds for the shelter of horses. The old school house was finally torn down, the lumber used in building the horse sheds. Mr. George W. De Voe offered to surrender the lease he held on one of the church lots and donated the buildings thereon for the same purpose. 1876 found the committee working on locating a site for, and building the sheds. They were directly in the rear of the church. The entrance was on the side street, as it is now, but the roadway had to be graded. It was not until ten years later that funds permitted the parish house to be started.

Mr. Bird resigned in March, 1880, and the parish was without a rector a year. The senior Warden, Isaac De Voe made the annual report in which he affirmed that services were held by supplies, 26 Sundays; by lay-reading, 8 Sundays; and 11 Sundays omitted mainly to avoid indebtedness. We find the first mention of the Acorn Society this year, the members of which continued for many years to aid the vestry materially.

The Rev. Charles M. Parkman, B. D. was the next rector at St. Peter's. He arrived in April 1881, and served as missionary to Holy Trinity, also. In 1882 there was no Sunday School for a great part of the year in consequence of an epidemic of malignant scarlet fever. The church itself was "officially closed" for a few weeks for repairs; it was re-opened and re-consecrated on June 29th. Mr. Parkman left Spotswood in April 1883, so while the parsonage was vacant the Sunday School asked and obtained permission to hold a Fair there in June to raise funds for a Sunday School organ. In the same month of June the vestry sent a letter of sympathy to the consistory of the Reformed Church which had been burned.

In October of 1883, the Rev. Augustine W. Cornell became rector and remained here for sixteen years. Until 1892 he was also missionary to Holy Trinity; in that year Holy Trinity became an established parish. The congregation of St. Peter's was working hard, at the time of Mr. Cornell's arrival, to get enough money for the much-needed parish house or Sunday School building. Even the children were helping by saving their pennies in "brick" boxes - each penny representing a brick for the new building. The vestry was pleased to receive notice of a bequest of \$500 "on the condition that the church bell would be tolled each year on the anniversary of the testator's death". The testator left nothing, however, except good intentions. The church never received the five hundred, but the bell was tolled for several years, on the right day, nevertheless. The building program suffered a set-back when a bank failed in which our funds were deposited. Our fathers' faith never faltered,



PARISH HOUSE - 1888



PARISH HOUSE - 1956

though, because Mr. Cornell reported to the Convention; "the members of the congregation are full of zeal and good works".

In 1888, the year of "The Blizzard", the new building (whose architect was C. K. Pursell) was completed. It was dedicated by Bishop Scarborough on November 9th. As had happened when the church was erected, joy was again tempered with sadness when Isaac De Voe died on November 30th. He had been a parishioner for almost half a century, serving as warden for 24 years. In "Historial Sketches" which were appended to the Diocesan Journal in 1889, James Parker said of the earlier members of St. Peter's, "They must have been strong in their love for the Church, because they kept the fire upon the altar always glowing, as far as laymen could do it". It seems to this writer to be a fitting description of every generation of laymen in this parish!

In 1890, the vestry decided that the old custom of renting of pews be abolished. After April first of that year, St. Peter's became a "free" church. That summer the Acorn Society provided means for the painting of the church (two coats), the **total cost amounting to \$70.25**. The paint cost \$30.27, the painter charged \$39.80, and freight costs were 18¢. (In 1955 it cost twenty times as much to give the church two coats of paint.)

In 1893 a new organ had been purchased and installed in the church, and Mr. Cornell reported that a "Boys' Club Improvement Society" had been established. St. Peter's lost several members of the parish about this time when St. George's was established in Helmetta. In 1895 the vestry met with an architect, a Mr. Day, to arrange for some alterations to the church. Repairs were started the next year, and the vestry aroused such interest among the congregation that the chancel was furnished with almost all new furniture as gifts from members. (The old seats and cushions were given to a chapel in Ocean City, and the old font and lectern to St. Augustine's in Camden.) The vestry decided to appoint a committee of two, of good repute, to be ushers in the church building "so that Rich or Poor, High or Low may be made to feel welcome in the house of their God", and Mr. Edward Underhill and Mr. Charles H. De Voe were appointed.

On November 24, 1896, the church was reopened and rededicated with special services by Bishop Scarborough. The rector, Mr. Cornell, wrote an Historical Sketch of St. Peter's which was read at the Morning Service. This was the occasion on which, for the first time, we had a vested choir, composed of men and boys. In the report of the building committee, Mr.

Augustus A. De Voe, chairman, thanked the congregation for forbearance of all criticism during the building, and said that one and all had done what they could to help. "We were a united congregation and the building plainly shows it". The cost of alterations was \$2856.35, and gifts to the amount of \$1270. brought the total expenditure to \$4126.35.

A chapter of the Brotherhood of St. Andrew was formed in 1896 at St. Peter's. A reading and club room was furnished in the house adjoining the rectory. Mr. Charles H. De Voe was sent as a delegate to the National Convention of the Brotherhood, held in Baltimore that year.

The great effort expended on the church combined with the financial effects of the Spanish War, caused a decided drop in income for the next few years. The treasurer kept reporting the Church's finances were in very poor condition. Mr. Cornell resigned as of October 1899, and the parish was without a rector until Easter, 1900, when the Rev. William E. Daw took charge. He was succeeded a year later by the Rev. Robert Bell, who, with Mr. Garner De Voe, organized the Fishermen Club in 1902. It became a community organization which had a club room over the store and post office, at that time located on the corner of the church property at De Voe Avenue and Main Street. Mr. Bell was here only until June 1903, and was followed by the Rev. Francis H. Smith, later in June.

Further expansion to the church was thought needed by 1907, plans being made then to build an addition for a vestry room. Once again the church was closed for a short while until completion of the work. It was officially reopened by the Bishop on November 29, 1908.

In the spring, April 15, 1908, Spotswood had become separated from East Brunswick Township and incorporated into the Borough of Spotswood. The first election was held on June 2nd, and Arthur B. Appleby, member of St. Peter's was our first Mayor. There were six councilmen elected, four of whom were familiar to us on the vestry of St. Peter's: T. Francis Perrine, Augustine Cornell, Augustus A. De Voe, and William Bissett. The first regular meeting of the Borough Council was

held at the Fire House on June 8th. The Rev. F. H. Smith opened that first meeting with prayers. The Council appointed Phineas Bowne, first Recorder, and George W. De Voe, first Clerk of the Borough on July 18th. Mr. Appleby served as Mayor four 2-year terms, until December 31, 1914, and was succeeded in office by Phineas Bowne.

The Rev. William Daw had returned to St. Peter's in 1910,

Mr. Smith having left in May of that year. This time he remained for eight years during which period many things were accomplished. To note a few: a new furnace was installed in the church; gas fixtures were installed throughout; the horse-shed roofs were repaired; the swampy land behind the church was filled in. Our former rector, the Rev. A. W. Cornell, died in 1912 in Suffern, N. Y., and his body was laid to rest here in the church yard of his old parish. The Convention of 1912 was told by the Committee on Social Service (now the Department of Christian Social Relations) that a bill had been passed and signed by the Governor of New Jersey, limiting the hours of woman's labor to 60 a week! Towards the end of 1912, the vestry of St. Peter's adopted the Duplex Envelope System.

The Rt. Rev. John Scarborough, Bishop of the Diocese for 40 years, died in 1914 at the advanced age of 83. In October the Convention elected the Rev. Paul Matthews as Bishop, and he was consecrated in January, 1915. The next few years were war years. Church attendance increased, and the number of communicants rose from about 110 to 128, but the people were busy with patriotic duties, so no great changes or improvements to the church were undertaken. In 1918 Mr. Daw resigned, shortly after the loss of his wife. There was a vacancy in the rectorship until the arrival of the Rev. William Lester Phillips about the first of May, 1919. Soon after he arrived Father Phillips engaged in a fund-raising program for a new altar as a thank offering for the safe return of all Spotswood boys from World War I. This was not a parishioners-only project - townspeople of all creeds responded warm heartedly and generously. And the whole community rejoiced when the altar was blessed on the Fourth of July, 1920. Another civic program undertaken by Father Phillips was the formation of a choral group, which he advised and conducted. He left the parish to go to the Church of the Transfiguration in New York City (the Little Church Around the Corner) in February 1924. While Father Phillips was here, Charles H. DeVoe had been Mayor (1921-1922) of the Borough, followed by Augustus A. DeVoe (1923-1924). Edward S. Underhill, who served as Treasurer for the vestry of St. Peter's for many years, also served the Borough as tax collector.

In 1924 Charles H. De Voe was licensed as a lay-reader. In that year also, the vestry contracted for a new roof for the church and painting both exterior and interior. In October a call was extended to the Rev. William T. Morgan to become rector, which he accepted in November. He was rector of St. Peter's until his death in 1945. During his tenure of 21 years our country went through some of its darkest periods - a great

financial depression and a second World War, both of which affected St. Peter's markedly. Father Morgan's first few years began auspiciously, however. In 1925 the rectory was wired for electricity, and two years later, the church. The parish house did not get wired until 1933, when, in exchange for its use, the Boy Scout Committee offered to supply electricity.

The year 1928 was an eventful one for the parish. The old organ having become nearly useless, a new one was purchased and installed in the church. The lovely litch gate and brick fence were dedicated in October. There had been previously a succession of wooden fences that constantly needed repairing, until in 1907 an iron fence had been erected. That, too, fell into disrepair, and had been replaced by another in 1917, which in its turn was in bad condition by 1924-1925. The vestry began then to discuss ways and means of replacing it, and through the generosity of the Helme and Strater families, we now have the entrance gate and brick walls enclosing two sides of the church property. In 1928, on Good Friday, a fire broke out in the church which caused over \$10,000. worth of damage, although fortunately the windows were not injured and most of the cost of repair was covered by insurance.

The following year the parish suffered the loss of one of its most faithful laymen, Augustus A. De Voe. He had been a vestryman since 1877, becoming Warden in 1901 and continuing in that capacity until 1923, as well as being a delegate from St. Peter's to the Conventions since 1880. He served the Diocese as fervently as the parish, first as a member of the Finance Committee, then as Treasurer for the Board of Missions, and finally (1918) as Diocesan Treasurer; and was sent by the Diocese to three of the General Conventions. Mr. De Voe was another of the long line of laymen in St. Peter's who have labored diligently and well in the service of our Lord. He had been active in civic affairs, also, having been elected one of Spotswood's first councilmen in 1908, and elected Mayor in 1923. At the time of his death, the Mayor in office was Mr. Nelson E. Jolly, a fellow member of St. Peter's.

By 1930 financial difficulties began to be felt, but in that year, John M. De Voe proposed to establish a Maintenance Fund, endowed by the De Voe family, the income from which was to be used only for repairs necessary to the church and the maintenance of the yard. The fund is administered by the First National Bank of South River.

In 1930 William L. Lettau, vestryman, was appointed magistrate of the Borough, and in 1931 George S. Siegel was elected Mayor. They both have continued as such until the

present time. The town was enabled, in 1930, through the offices of the De Voe family, to purchase Spotswood Lake for the small sum of \$500., from the U. S. Tobacco Company. The original charter of St. Peter's Church, which had been sadly neglected, was restored by C. E. Isacke of New York, who was commissioned to do so by Mr. John M. De Voe. Mr. Isacke wrote a most interesting letter concerning the work, which is included in the Appendix with a copy of the charter.

Washington's Bicentennial was celebrated throughout the country in 1932. Father Morgan published a year book at that time in which he brought Mr. Cornell's parish history up to date and in which he described the meaning of the sacraments. By 1934 the Depression was wide-spread. The Diocese of New Jersey entertained the General Convention at Atlantic City, with what the Bishop called "a certain Jeffersonian simplicity rather than a Rooseveltian magnificence". The parish was hit hard by the depression and in 1935 was obliged to apply to the Diocese for a change in status - to become a Mission. We were an "assisted parish" until 1949, and we sent no delegates to the convention during those years. Father Morgan offered to reduce his salary by half in 1936, but even so the vestry was hard put to it to keep his salary up to date, although they did manage to have a garage built for the rectory.

Bishop Matthews retired in 1937, to be followed by Bishop Wallace John Gardner. In that same year, the Borough of Spotswood accepted the building from the Appleby-DeSille Foundation that is known as the Community House or Borough Hall. Two years later the form of government was changed from a Council to a Commission, and since then the borough has been governed by three commissioners. The vestry minutes of the church, source of much of this material for this history, make rather sad reading for those years; but there is one light note injected in 1940 when the clerk was instructed to write a letter of thanks to the Boy Scouts "for their kindness in returning to the church yard the out-building that had been overturned into the brook and had floated downstream".

In 1941 there were wars and rumors of war, and on December 8th, 1941 there came the tragedy of Pearl Harbor, and the country was once again plunged into war. We find echoes of the Ration Board in the vestry minutes, as it was approached in the matter of fuel for heating the church. In 1943 "city" water was laid on in the rectory, as the well had run dry. In 1944 Mr. Fred De Voe had a concrete sidewalk and curb built along the front of the church property, and instituted a reforestation fund for the church yard in memory of his father, the

late George W. De Voe. This was the same year that the Rev. Alfred L. Banyard was elected Suffragan Bishop of the Diocese. Father Morgan died suddenly on August 22, 1945. He had served St. Peter's faithfully, carrying on his parochial duties through trying times.

The Rev. Herbert R. Denton accepted the charge of the parish on November 18, 1945. He served as rector to Holy Trinity in South River also, until January 1947, when he became full time rector here; and we became once more a regular, rather than assisted, parish. Since then we have always been represented at the Diocesan conventions. Father Denton brought new life and vigor into the parish by organizing the first Every Member Canvass in 1950, with the result that church attendance became greater, and the number of communicants augmented. In 1948 St. Peter's celebrated the 175th anniversary of the granting of the charter, and the increased spirit of Christian fellowship was evident in the large attendance at the celebration dinner. The interest of the congregation for the next few years centered on the parish house, which was beginning to need attention. Through the kindness of Mr. Fred W. De Voe water lines were laid, and the ladies of the Women's Auxiliary and St. Anne's Guild provided an oil burner for heat. At a special parish meeting in May 1953, it was decided to repair the roof and to build an addition to be used as a kitchen.

The new kitchen was finished the following year and has been much in use ever since.

Father Denton resigned in August of 1950 to go to St. Andrew's church in Mt. Holly, where he is rector at present. On All Saints' Day, November 1st, the Rev. John S. Du Bois became our rector. The Borough had suddenly started to increase in population with new housing developments, and the local 8 room school began to overflow. In 1951 the vestry permitted the Board of Education to use the parish house. A new 8-room school was built, and an addition of four more rooms, but still the Borough is prolific of children, so the parish house is still being used by the Board of Education. The parish at present is represented on the Board by Thomas O. McLaughlin and William Eckman.

After two hundred years of placid quietness, Spotswood has spurred in growth from less than a thousand inhabitants to almost four thousand in the past five years. There are now a number of small businesses, an attractive bank, and, at either end of town, a large factory. At the eastern end is the Schweitzer Paper Company, manufacturing in this plant only cigarette papers; and at the western end is the new plant of

Charles Komar & Sons, where ladies' slips are fashioned, near the site of Weechqueechiley's first sawmill. There are also two more churches in the Borough: a Roman Catholic and a Methodist Church.

Russell Kane had been appointed in 1950 to fill the unexpired term of one of the commissioners of the borough. The following year he was elected to the office, which he holds at present. Mr. Charles H. De Voe served as tax collector for years, and upon his retirement in 1956, Carleton Grace was appointed to that office. All these gentlemen are, or have been, vestrymen in St. Peter's.

In 1953 the interior of the church was painted and the walk leading to the church was partly paved. Sunday School attendance had grown to the point that there was simply not enough room in the parish house. Classes were held in the basement, in the kitchen, even in the boiler room of the church. So in 1953 the rector and vestry undertook to engage an architect to prepare plans for an addition. Mr. Julian W. Couzens, the architect, was able to draw plans to match the existing style of the church and parish house, adding 9 class rooms and a fine large auditorium. At a special parish meeting, the congregation appointed a Building Committee and engaged the Wells Organization to raise funds for the addition. The building was completed at a cost of \$42,000. and was ready for occupancy in the fall of 1955. The auditorium has been used regularly for gatherings of various church groups, and has proven a joy indeed. In the fall, as the church was being prepared for painting it was found that the foundations were badly damaged by termites. It was necessary, of course to have immediate repairs made, and at the same time the building was termite-proofed. Just before Christmas a fire was caused accidentally by a workman, but fortunately the damage was slight. Due to the excellent technique of the Fire Department there was no water damage, so it was possible to repair the interior before our Christmas Services.

In 1954, Bishop Gardner, whose health had been failing for some time, died. The Standing Committee of the Diocese called a special convention in January 1955, at which Suffragan Bishop Banyard was elected to be Diocesan Bishop.

This, our 200th anniversary year, 1956, finds the parish making plans for a dinner-dance at the parish house, at which all those who have been married in St. Peter's church will be guests of honor. There will be a service, in the church, of

The writer cannot think of a more fitting conclusion to the

history of our parish than that of the Rev. Augustine Cornell:

"In looking back upon our past history, there is much to interest, much to be proud of, much to awaken gratitude and renewal of the wedding vows.

thankfulness. From this 'hill of Sion', as from a watch tower in our midst, has shined forth a steady light, kindled from the Sun of Righteousness, and reflecting His rays, which has brought comfort and illumination to many souls, in the years that have gone by."

"And now - - we pass into another cycle of our history, May it outshine all that has preceded it in work and service for the Glory of God, and the blessing and saving of those for whom Christ died!"

APPENDIX A

CHARTER OF ST. PETER'S CHURCH

GEORGE the Third by the Grace of God of Great Britain, France, and Ireland King Defender of the Faith etc., - - - - -
To all to whom these presents shall come WHEREAS our loving Subjects the Right Honorable David Carnagie Esq" commonly called Lord Rosehill, John Lewis Johnson, Frederick Bucklew John Rue Thomas Newton John Barclay jun Joseph Perrine James Rue David Stout, Samuel Nielson, Richard Lott, James Abrahams and John Perrine all Freeholders and Inhabitants of the Town of Spotswood, within in the South Ward of the City of Perth Amboy in the County of Middlesex and Province of New Jersey by their Humble Petition presented unto our Trusty and Wellbeloved William Franklin Esquire Captain General Governour Commander in Chief of our Province of New Jersey and Territories hereon depending in America Chancellor and Vice Admiral in the same etc. in Behalf of themselves and others the Inhabitants of the said Town of Spotswood in Communion with the Church of England have set forth that with Great Expense they have Built a decent Church for the Worship of Almighty God in the said Town of Spotswood and upon their Humble Petition to the Honourable and Venerable Society for Propagation of the Gospel in Foreign Parts have been supplied with a Minister or Presbyter of the Church of England duly Qualified for the Care of the said Church Therefore that the Publick Service of God may not be neglected that profaness and Immorality may be discouraged and Piety increase and flourish the said Petitioners have prayed for our Royal Grant of Letter Patent under the Great Seal of our said Province of New Jersey to Erect the said Minister and Inhabitants of the said Town of Spotswood who are in Communion with the Church of England as by Law Established into a Body Corporate and Politick to have perpetual succession by the name of the Minister Church Wardens and Vestry of Saint Peter's Church in the Town of Spotswood as also to grant our Royal License to accept of Donations and to hold and enjoy such Immunities and Priviledges as have been granted in the like Cases Therefore Know Ye that being willing to give all due Encouragement and Promotion to the Pious Intentions of all our Loving Subjects and to grant their reasonable Request in that Behalf We of our Special Grace certain knowledge and meer Motion have given granted constituted and appointed And by these presents for us and our Successors do give grant constitute appoint ratify and confirm unto the said Minister the Reverend William Ayers and to the Right Honourable David Carnagie, commonly called Lord Rosehill, John Lewis Johnson, Frederick Bucklew

John Rue Thomas Newton John Barclay Junior. Joesph Perrine James Rue David Stout Samuel Neilson Richard Lott James Abrahams and John Perrine for and in behalf of themselves and the rest of the Inhabitants of the said Town of Spotswood in Communion with the Church of England as by Law Established and their Successors forever that they the said William Ayers Lord Rosehill John Lewis Johnson Frederick Bucklew John Rue Thomas Newton John Barclay Jun. Joseph Perrine James Rue David Stout Samuel Neilson Richard Lott James Abrahams and John Perrine and their Successors forever to be Elected and chosen as herein after is directed be and from henceforth shall be one Body Corporate and Politick in Name Deed and Fact at all times hereafter to be known and distinguished in all Bargains Sales Deeds Writings Miniments and other ways howsoever by the name Minister Church Wardens and Vestry of Saint Peter's Church in the Town of Spotswood Which Body Corporate and Politick shall have one Parochial Minister or Presbyter of the Church of England as by Law Established duly appointed and Qualified for the Care of Souls two Church Wardens and twelve Vestry Men One of which Church Wardens shall be Annually chosen by the Minister, and the other Church Warden and Vestry Men annually and every Year on the Tuesday in Whitsun Week at the Church in the said Town by Plurality of the Voices of the Inhabitants of the said Town being in Communion with the said Church of England as by Law Established either having a Seat in the said Church or Subscribing to the Minister thereof Which Minister Church Wadens and Vestry Men shall have perpetual succession and the like Power and Authority to Act and perform all things relating to their Offices as a Minister Church Wardens and Vestry Men in England to Act and perform there during the Time for which they shall be so Elected to serve and We do hereby give and grant unto the said Minister Church Wardens and Vestry Men of Saint Peter's Church in Spotswood hereafter named and to their Successors Annually so to be Elected and chosen License Power and Authority to Buy Purchase or take a Gift of a competent Quantity of Land in the said Town of Spotswood for a Glebe for the Use of the Minister for the time Being And Also for Erecting of a School House to Educate the Youth of the said Town and for the accomodation of a Master for that purpose and other Pious Uses Which Land by them so purchased or procured to Build on for the Uses and purposes aforesaid shall not exceed the Yearly value of One Thousand Pounds Sterling And Also We do give and grant unto the Church Wardens and Vestry Men of the said Church Liberty and License for the Aid and Assistance of the said Body Cor-

porate and Politick for and toward the Uses aforesaid to ask and receive from all our Loving Subjects as well within our said Province as elsewhere their voluntary Donations and Contributions for that End And We do give ratify and confirm unto the said Body Corporate and Polotick that by the name of the Minister Church Wardens and Vestry Men or by the name of the Church Wardens and Vestry of the said Saint Peter's Church in Spotswood as the said Body Corporate shall then be circumstances the said Corporation shall be able and in Law capable to Sue and be Sued plead and be Impleaded appear and be Answered unto defend and be defended in all and Singular Suits Actions Controversies and all other things of what Nature and Kind forever in all or any of our Courts of Judicature of Laws or Equity within our said Province of New Jersey As Also by one of the names as aforesaid as the said Body Corporate shall happen to be then circumstanced to ask demand receive hold purchase possess and enjoy in Fee Simple Lands Tenements Hereditaments Goods and Chattels or any of them whatsoever within or without the said Corporation and the same to use let out grant demise bargain or sell Provided Always that nothing in these Presents is meant or intended to Authorize or Impower all or any of them in any time coming to bargain sell dispose change or alter any Lands tenements Goods and Chattels given and granted to the said Body Corporate from the Use and or purpose for which the Donations were made given or granted contrary to the true Intent and meaning of the Donor or Donors but that all such Alienation or Misapplication shall be utterly void and of none Effect and that the Minister Church wardens and Vestry Men that hereafter shall make such Alienation or Misapplication of such Donations Contrary to the true Intent and meaning of the Donor & Donors they and every of them and they and every of their Heirs Executors and Administrators shall be accountable for and liable to make Satisfaction for the same to the Succeeding Church Wardens and Vestry Men of the said Church Provided Also That if the said Corporation and Body Politick shall at any time or times hereafter Alien and sell any Lands by Virtue of the Power and authority herein before granted to them such and so many other Lands to the Amount of the full value thereof shall be bona fide purchased by the said Corporation and settled to the Uses aforesaid in Lieu of the Lands so sold and disposed of Also We do give and grant to the said Church Wardens and Vestry Men of the said Church at their Annual Meeting on Tuesday in Whitsun week Yearly and every Year full Power and Authority to Assess a Sufficient Sum of Money upon every Seat of Kneeling in the said Church not exceeding the Sum of five Shillings per Annum

for each Seat or Kneeling to be paid by the Occupiers thereof for the time being Which Monies shall be applied for the Support of the Minister and the necessary Repairs of the said Church at the Descretion of the said Church Wardens and Vestry Men who are hereby Impowered to Collect and Receive the Same for the Sole Use of the said Church And We do hereby give grant ratify and confirm unto the said Body Corporate and Politick and to their Successors forever that it shall and may be lawful for them to make or cause to be made have and Use a Common Seal and the same to Alter or new make at Descretion and also Annually on the Tuesday in Whitsun Week as aforesaid to Nominate Choose and appoint such Person or Persons fore Sides Men Church Sexton and Bell Ringer of the said Church as to them shall be thought meet and Convenient And that it shall and may be lawful to and for the said Church Wardens and Vestry Men at a Vestry so often as shall be thought Needful for the Ordering and disposing the Affairs of the said Church and Corporation to Assemble and meet together being thereunto called by the Minister and one of the Church Wardens when there is a present Incumbent or when there shall not be such a Minister Qualified and appointed as ass by an order from both Church Wardens except in the Case of Death or absence of one of them the Order of the Survive or Resident Church Warden shall be sufficient to call a Vestry and that the Incumbent for that time being or one Church Warden and the Major number of the Vestry Men for the time being or at least any five of them shall make a Vestry and all Acts Rules and Orders of the said Vestry that shall be made and consented unto by the Majority of the said Vestry then present shall be entered into by Book or Register kept for that purpose Which Acts Rules and Orders shall be as good valid and effectual as if made and consented unto by their whole number if then present. And also it shall and may be lawful for the said Body Corporate and Politick at any time or times hereafter as they shall see meet and convenient to increase the number of their Vestry Men above the said number of twelve to any greater number not exceeding the number of twenty And We do further by these Presents Nominate Constitute and appoint the Right Honourable David Carnagie Esquire commonly called Lord Rosehill and John Lewis Johnson To be Church Wardens Frederick Bucklew John Rue Thomas Newton John Barclav jun Joseph Perrine James Rue David Stout Samuel Neilson Richard Lott James Abrahams and John Perrine to be Vestry Men of the said Church of Saint Peters in Spotswood to do perform and execute their respective Offices from the Date of these Presents until the time appointed for the next Annual Elec-

tions of Church Wardens and Vestry Men To have and to hold all and singular the Liberties Privilidges and Immunities and all other the Premises herein or hereby given or granted or herein or hereby given or granted or herein or hereby intended meant or mentioned to be given or granted unto them the said William Ayers Lord Rosehill John Lewis Johnson Frederick Buckley John Rue Thomas Newton John Barelay jun. Joseph Perrine James Rue David Stout Samuel Neilson Richard Lott James Abrahams and John Perrine and to their Heirs to and for the Sole and only proper Use Benefit and Behoof of the Minister Church Wardens and Vestry Men of Saint Peters Church in Spotswood and their Successors forever Yielding Rendering and paying therefore Yearly and every Year forever hereafter unto us our Heirs and Successors at the City of Perth Amboy unto our Receiver General of our said Province of New Jersey for the time being upon the Feast of Saint Peter the Apostle One pepper Corn if the same be legally demanded In Testimony whereof we have caused these our Letters to be made Patent and thee Great Seal of our Province of New Jersey to be hereunto Affixed and these Presents to be entered in the Records in our Secretary's Office for the said Province of New Jersey. Witness our Trusty and Welbeloved William Franklin Esquire Captain General Governor and Commander in Chief of our said Province of New Jersey and Territories thereon depending in America Chancellor and Vice Admiral in the same etc. at our City of Burlington this twenty third day of November in the year of our Reign and in the Year of our Lord One thousand seven hundred and seventy three.

The following appears on the back of Charter
 "Recorded in the Secretarys Office at Burlington in A. B.
 Book of Commission Page 146

C. Pettit"

"I have examined the within Charter and do not find anything herein but what is Consistent with his Majesty's Honour and Interest

March 11, 1774

Cort Skinner"

G. E. ISACKE
DESIGNER FOR
NATIONAL ADVERTISERS
100 Fifth Ave., New York City

July 2, 1931

Mr. John M. De Voe
1107 Broadway
New York City
Dear Mr. De Voe:

The work of restoring the Spotswood Church Charter has given me a great deal of pleasure, watching the old Charter gradually coming to life again gives a satisfaction hard to describe.

The copy of the Charter made forty five years ago is a very clever piece of work, considering that the Original was very much obliterated by dampness and as no methods were used at that time to restore the Original.

With the exception of a few words spelled differently on the Original Charter (which I shall refer to again later on) the Copy is letter perfect and the writer of the same deserves great credit.

In restoring the Old Charter the date 1773 was of great help, as that enabled us to find out the ingredients used in the manufacture of the ink used at that period. Then it is only a matter of chemistry to use the correct solutions, that will bring back the old writing for a short period.

The writing exposed to view is gone over in pencil before it fades away and is gone forever -- later on the pencil lines are gone over again with Indelible India Ink.

It is interesting to note the quaint phraseology used in this old document, the many repetitions, the strange letters, the different ways of spelling, all are reminiscent of the old days of Powdered Wigs, Satin Breeches, Silk Stockings and Buckled Shoes.

The differences between the Original Charter and the Copy are few, they are as follows:-

On original Charter	On Copy
4th line Govenour	Govenor
8th line Profaness	Profaneness
11th line Priviledges	Privileges
13th line Meer	Mere
33rd line Laws or Equity	Law or Equity

38th line	Alienation	Alienations
57th line	Joseph Perine	Joseph Perrine
57th line	John Perine	John Perrine
59th line	Priviledges	Privileges
60th line	William Ayers left out.....	On same line inserted after
61st line	Joseph Perine	Joseph Perrine

I think the difference in spelling of the names John and Joseph Perrine is simply a mistake on the part of the original writer of the Charter, I wouldn't be a bit surprised if people living in 1773 used to make mistakes occasionally.

The name The Right Honorable David Carnagie, Esquire appears three times on the Charter and in each place that it appears, something has been scraped out, probably a name and the Right Honorable's name inserted in the place thereof.

"In the place thereof," you notice I am already beginning to write in the Old English Style.

While mending the back of Charter which was split in two places, I noticed just an indication of old ink on the back, which responded to treatment and gave us a paragraph signed by Cort. Skinner also a record signed by Pettit in the left hand corner, the number 1773 on the side and Spotswood Church Charter in the middle. That is all there is on the Charter.

This renovated Copy kept under glass should last for the next thousand years, when if it needs any more renovating, I shall be glad to do it.

I imagined while working on the Charter that the original was written in England and recorded in New Jersey in 1774.

Ships took from three to four months to get here from England at that time. Written in England in November and recorded in Jersey in March would have been just about the right time.

The document is signed by Pettit on the face and signed by Pettit on the back as recorder. That would indicate that it was written in America, but still I think it was written in England and signed by Pettit in America.

Pleasant memories of the past continually came to me during the restoring of this Charter, never forgetting that the Charter was granted to bring home to us the Immortal Glories of the future, which we all inevitably see --- sooner or latter.

Thanking you for the opportunity of doing this work,

Very Sincerely Yours
Clarence E. Isacke

APPENDIX B

BIOGRAPHY

William Skinner, Missionary to St. Peter's Church, 1727-1758

The Rev. William Skinner (1687-1758) was born in Scotland about 1687, and is believed to have belonged to the clan McGregor. He was well educated and had a pleasing personality which enabled him to secure a position as schoolmaster in Philadelphia in 1718. Becoming dissatisfied with teaching he returned to London in 1722 with letters of recommendation from eminent persons in Pennsylvania and New Jersey which he presented to the Bishop. He was ordained deacon and priest in the autumn of that year, and was appointed Missionary to Perth Amboy and Piscataway. There he remained until his death in 1758. He ministered to Woodbridge, also, as well as ten years in Monmouth County. He was the clerical founder of Christ Church, New Brunswick, and St. Peter's Mission in Spotswood. The Church's existence in a large part of East Jersey was due to his indefatigable exertions.

He visited Spotswood as often as possible, and at sixty years of age he was still riding the great triangle of Perth Amboy, Spotswood and Piscataway. In the summer of 1749, he suffered terribly, going every third Sunday to Spotswood through twelve miles of scorching sand, with only one poor house and a sawmill on the way. He reported proudly that "neither Cold nor Heat, Frost nor Snow, Wind nor Rain ever yet made me disappoint a Congregation". His extensive travels left him no time to teach, although for years he urged the S. P. G. to establish a school in Perth Amboy. He did, however augment his income by becoming Chaplain to the Naval vessel stationed at New York, assuring the Society that his Mission duties would not suffer.

It was during his ministration that the congregation in Spotswood started to build their church. In one letter, he hoped to preach therein the next year, but his death occurred just before it was completed.

He was the father of a large family whose descendants are now scattered far and wide. His only daughter married one James Parker of Perth Amboy; they were the ancestors of the Rev. John S. DuBois. There seems to be something very fitting about the fact that our Rector, on our 200th Anniversary, is a direct descendant of our first Missionary priest, under whom the organization of the parish was accomplished in 1756!

Robert McKean (1732-1767) Missionary, occasionally, 1758-1763

Robert McKean was of Scotch-Irish Presbyterian stock, born in Londonderey, Pennsylvania. He was educated to be a physician, but, found that he really wanted to minister to souls. He studied theology under Dr. Francis Allison, a noted Presbyterian Minister in Philadelphia, but read himself into the Anglican Church. He took Holy Orders by the Bishop of Chester in 1757, and was assigned by the Bishop of London to Christ Church in New Brunswick.

From New Brunswick he visited Spotswood as often as possible after the death of the Rev. Mr. Skinner. There were twelve communicants here, he reported to the Society, but in the autumn of 1761 "Spotswood is more flourishing than ever", so that a gallery was added to accommodate the worshippers. That his efforts were appreciated is in a note to the effect that the "chief people" of the congregation gave him a handsome present on New Year's Day 1760.

He continued the practice of medicine and was highly esteemed by both his clerical brethren and fellow physicians. He was one of the original founders of the first New Jersey Medical Association in 1766 and served as its first president. Although not a university graduate, his attainments were such that the College of Philadelphia awarded him an honorary M. A. in 1760. He remained at Christ Church until 1763 when he became rector of St. Peter's Church in Perth Amboy, and Trinity Church in Woodbridge where he gave a third of his time. He was a victim of tuberculosis to which he finally succumbed in 1767 at the early age of thirty-five. He is buried in the Churchyard at Perth Amboy, where a monument was erected by his brother Thomas, a signer of the Declaration of Independence, Chief Justice and Governor of Pennsylvania. The inscription reads: "An unshaken Friend, an agreeable Companion, a rational Divine, a skillful Physician, and in every relation in life a truly benevolent and honest man".

George Spencer, Missionary appointed to Freehold and Spotswood - 1766

Of Spencer's early life there seems to be no record except that he had lived in New York. He was supposed to be brother-in-law to Commissary Jenney of Philadelphia, and one of his nieces was married to the Rev. Leonard Cutting formerly at New Brunswick. Presumably he used their books while studying to prepare for ordination. He was in London in 1766 when he applied of ordination in December and also applied to the Society for an appointment. The Bishop took a chance and

ordained him, and the Society appointed him to the newly-formed district of Freehold and Spotswood. His reputation was so shady the the Clergy of New Jersey and New York refused to have anything to do with him, protested hotly to the Society, and published a newspaper notice "That great Detriment will accrue to the Interest of the Church, should a person of his Character obtain any Mission or Living in these Provinces we can with Truth affirm, that his general Character is so odious and detestable, that we cannot hold any Correspondence or Intercourse with him, without Ruin to our own reputations and irreparable Injury to the Church and to Religion in General". The congregations of both churches understandably were greatly alarmed to the point where they stopped subscribing towards a glebe. Fortunately the Society withdrew the appointment in a short time, much to the relief of the wrathful clergy and fearful congregations.

Mr. Spencer, seeing the hopelessness of trying to minister in New York or New Jersey, departed for North Carolina. Nothing further is known of him.

Samuel Cooke, Missionary for Monmouth County (1723-1795)

The Rev. Samuel Cooke was the son of a Collector of Revenue in Yarmouth, England. He received his B. A. degree from Cambridge University in 1747-8, and after serving as a country curate for a while, was appointed in 1751 to serve Monmouth County as Missionary. After 1765 when Freehold and Spotswood became a separate district, he continued full time at Shrewsbury and Middletown. He was an ardent loyalist, and was cut off from his children and parishioners upon his return from a voyage to England. His property was confiscated and sold at public auction, while he remained in New York City as a deputy Chaplain. He never returned to his loyal parish, but was reunited with his family after the war in Halifax, and eventually settled in Frederickton, New Brunswick, and became known as "the father of the English Church in New Brunswick". The Society was saddened to learn of his death on May 23, 1795 by drowning. He and his only son Michael were caught by a sudden squall which capsized their canoe in the St. John River.

The name of the Rev. Mr. Cooke is not on our list of Clergy-men serving St. Peter's Church, so apparently he officiated only a few times before the Rev. William Ayres arrived.

William Ayers (d. 1816)

The early history of the Rev. Mr. Ayers is very incomplete. It is known that in 1766 he was a layreader and studying to be

a candidate for holy orders. He became ordained in England in 1767, and was assigned to the Spotswood - Freehold Mission, where he remained for all the period of his ministry until 1796. The Rev. Mr. Ayers suffered a family taint of insanity which incapacitated him for service during the war years. Both churches were closed and since his congregations could not support him, his family were very nearly destitute until the Society granted him a benefit. He was even afraid to draw upon it, lest he be accused of corresponding with the enemy. By 1782 his sanity had returned, for a time, the Church in Spotswood was reopened, and he was able to go about his duties regularly. He was so unstable, however, that quarrels arose with his people until 1796 a committee from the Convention was formed to make peace. In the fall of 1798 he left home, leaving his family to the charity of the Convention. He lived in Philadelphia for many years, apparently dying there in or about 1816.

Andrew Fowler (d. 1851)

Andrew Fowler was a native of Guilford, Connecticut; was graduated from Yale College in 1783; was ordained deacon in 1789 and priest in 1790 by Bishop Provoost of New York. During his last two years in college, he acted as layreader in New Haven and West Haven. He served several parishes in New York, residing on Long Island about six years, and went from there to Philadelphia for a year or so. After this he was in the Diocese of New Jersey for a period of ten years, serving a short time at Colestown before becoming Rector at St. Peter's, Spotswood where he stayed for fifteen months.

It was during his time, according to John M. Ward's history of the parish, that the Church sold the rights to a tract of land containing sixty acres given by the Proprietors of New Jersey and purchased a house and lot adjoining the lot on which the Church stands. The house which was intended for a parsonage fell into decay and the congregation have never since been able to rebuild it.

He was rector at Christ Church, Shrewsbury, and later at Christ Church, Middletown; after which he returned to New York before removing to South Carolina. From 1807 to 1811 he was Rector at St. Bartholomew's Parish, and during his later years labored most usefully as Missionary throughout the Diocese. He died the Sunday after Christmas in the year 1851 at the advanced age of ninety years and seven months.

John Croes (1762-1832)

John Croes, son of Polish immigrants, was born in Elizabethtown on June 1, 1762. He was studying for the ministry

when the Revolution broke out; at one time he was assistant to Dr. Nicholas Collin in the Swedish Church in Philadelphia. (The English and Swedish Clergymen often officiated in each other's Churches—and this happy fellowship continued until 1831!)

He enlisted in the Continental Army and rose to the rank of Sergeant-Major. After the War he taught school until ordained deacon by Bishop White in 1790 and priest in 1792. In that year he became rector of Trinity Church, Swedesborough.

In 1701 he accepted a joint call to be rector of Christ Church, New Brunswick and principal of the Grammar School of Queen's College, because neither one could afford to engage him separately. In 1802 he also became rector of St. Peter's, Spotswood, whose vestry agreed to pay him seventy-five pounds per annum, and he acted in that capacity until 1811. He resigned his school position in 1808 because of his health and the increasing pressure of Church duties, but retained the rectorship of Christ Church until his death in 1832.

He became the first Bishop of the Diocese of New Jersey, being elected by the convention in August and being consecrated on November 19th by Bishops White, Hobart and Kemp. Earlier he had been elected Bishop of Connecticut but had declined, preferring to remain in New Jersey. As Bishop he labored to adjust his Church to new social and political conditions. When he died, among the tributes paid him, was the following: " . . . he went down gradually and gently to his grave, leaving as a legacy to his family, his Diocese, and the world a character pre-eminently honest, just, pure, lovely and of good report."

For forty years he never missed the annual Convention. In 1831, the Convention was held "in Spotswood, the scene of his early ministrations". This was the last he was able to attend.

John M. Ward

John M. Ward came to St. Peter's in 1822 as a deacon. He was ordained in our Church as priest on April 1, 1824 by Bishop Croes, and in August was elected as Rector of the parish, remaining here until 1835. He apparently organized the first Sunday School in the parish, reporting fifty pupils to the Diocesan Convention in 1823. A school house was built on the church property in 1826 where the Rev. Mr. Ward taught a day school. in that way augmenting his salary.

When the Bishop died in 1832, the Rev. Mr. Ward participated in the funeral service, reading the Lesson. In 1834 and 1835 he acted as Missionary to South Amboy where he preached and catechized every Sunday afternoon during the summer, every third Sunday evening in the winter.

In 1836 he is listed as rector of St. Paul's, Hoboken, where he remained until moving to New York in 1842. He is listed at Mamaroneck in 1860. His death took place in 1871. He was buried in the Churchyard of St. Peter's as was his wish, and six years later his "relict", Susannah S. Ward, was interred beside him.

Jehu Jones

Jehu Jones was ordained deacon at Mt. Holly in 1834 by Bishop Doane, and priest in 1835. He served only a short time in Spotswood as a "supply", probably while still deacon. The following year he is described as rector-elect of St. Peter's, Berkeley, and St. John's, Chews Landing. In 1837-38 he was rector-elect of St. Stephen's, Beverly, and in 1839 he was transferred from this Diocese to that of Florida.

Thomas Tanser

Thomas Tanser was an Englishman by birth. As a young man he became a Methodist minister, and when he came to this country preached in the Methodist Church. He was ordained deacon in the Episcopal Church by Bishop Doane in 1835 and priest in 1837. All of his ministry was as a Missionary, first at Howell Works and St. Peter's, Freehold, next for a year (1837-38) at St. Peter's, Spotswood, and then at St. George's, Penns Neck. His remaining years he spent at St. Stephen's, Mullica Hill and St. Thomas', Glassboro. Bishop Doane held a high opinion of him, and, indeed, wherever he went he was well-esteemed. He died in his sleep on April 9, 1845, and was buried in the churchyard of Trinity Church, Moorestown.

Isaac Smith

Isaac Smith was received into the Diocese by transfer in 1842. He served St. Peter's for five years, coming in January 1842, and leaving in April 1847, when he went to Piscataway. He died there on April 20, 1855. He had suffered for years from the fearful malady of epilepsy. A later rector, Mr. Phillips, relating some anecdotes about the church, said, "I do remember the story of the rector who had fits. The colored woman who was janitor used to place a hot board from the oven of the heating stove on the floor of the pulpit while he changed

into his black gown to preach. Apparently warm feet warded off fits". This was, no doubt, poor Mr. Smith.

Bishop Doane said that until the last he continued to do what he could for his sheep, and the Rev. Alfred Stubbs of Christ Church, New Brunswick, called him a humble saint. Certainly while he was in Spotswood he performed his duties faithfully, and the congregation were sorry to have him leave.

Robert Brown Croes (1800-1878)

Robert Brown Croes was the youngest son of the Bishop, born August 15, 1800 during his father's ministry in Swedesborough. His brother, John, also in Holy Orders, had received his education at Princeton, but Robert attended Rutgers College after it reopened. He was the first candidate from the Diocese to graduate from the General Theological Seminary, in 1823. Dr. Walter Stowe, in the Church News for September 1948, reports that he was ordained deacon on August 20th of that year by his father, and was priested May 18, 1826 by Bishop Moore, of Virginia. Dr. Stowe: "I am still in the dark as to why he was not priested by his father, but that is the record. Robert was far from having the ability of his father and was very much of a rolling stone. He never appears to have gathered much moss in any one parish".

His ministry took him to Richmond, Va., Troy, N. Y., Freehold and Spotswood, N. J., and Terre Haute, Indiana. He was rector here at St. Peter's from 1838 to 1840, and officiated at St. Peter's, Freehold during the same period.

The Rev. Croes died in Yonkers, N. Y., in 1878, and was buried in the churchyard of Christ Church, New Brunswick, N. J.

Joseph F. Phillips (1803-1866)

Joseph F. Phillips was a man of scholarly attainments. He was born in Belfast, Maine, in 1803, and was named by his father, Josephus Flavius - almost prophetic of his future cast of mind. Left an orphan when quite young, he was adopted by a paternal uncle, a bachelor and sea-captain, who took the boy to sea with him. Up to the age of sixteen he accompanied his uncle on all voyages, always studying. He was graduated from Brown University in 1827 where he had greatly distinguished himself. He then studied law in New York and was admitted to the bar; but since he found his mind bent upon religious subjects, he gave up the idea of practising law and began theological study upon the advice of Bishop Hobart of New York. After his ordination, he ministered to parishes in

Long Island and in Catskill, and then he came to Spotswood in 1847. All of his entries in the parish register were written in most beautiful penmanship — in Latin! His reputation as a scholar was such that many Frenchmen and Spaniards came from New York to study with him.

Besides officiating as missionary rector at St. Peter's, he also held occasional services at several neighboring towns: Old Bridge, Washington (South River), Prospect Plains, Matchaponix, South Amboy and Hightstown. He reported to the convention in 1849 that he was greatly hampered in his work because he could not afford to hire a horse and buggy. By 1856 he was spending Sunday afternoons at St. Stephen's, South Amboy, and making occasional visits to Rhode Hall and Matchaponix.

He resigned once in 1854 to accept a call to Maryland, but had to give up that appointment because of illness, whereupon the vestry of St. Peter's called him to be rector this time. He remained here until 1858 and from Spotswood he went to the Diocese of Nebraska. He died there, at Niles, in 1866.

It was during Mr. Phillips' incumbency that the present church was built and consecrated October 24, 1854 by Bishop Doane. Included in the vestry minute books is an account of the celebration written by Mr. Phillips in his impeccable handwriting — in English! It concludes, "thus the edifice, by the favor of God, after long zealous and persevering efforts on the part of several members of the parish, and after a long period of deep anxiety by all, reached completion, and been solemnly consecrated to His Service; and provision made for His due worship therein, according to the holy and time-honored usages of His Church. *Esto Perpetua! Non nobis, Domine, sed Tibi, sit gloria!*

Thomas Lyle

Thomas Lyle was a deacon when he came to St. Peter's in 1856. He was ordained priest, in our church, by Bishop Odenheimer on June 2, 1860. While in Spotswood, he also held services once a month at Old Bridge and Matchaponix, and was missionary to Trinity Church, Hightstown and Jamesburg Mission. He reported 12 communicants in Jamesburg in 1861 and had baptised 9 children. In October of that year, the Bishop visited there, creating much excitement since it was the first time a Bishop had ever appeared in Jamesburg. In 1863 Mr. Lyle included Cranberry Mission in his yearly report. Resigning from St. Peter's he went to Cairo, Illinois, and from there to Evanstown, Illinois. He then went to the Diocese of Ohio where

he continued his ministry in Cleveland at several churches there, becoming Rector Emeritus of the Church of the Holy Spirit in 1899. He is known to have been the author of a book of "Sermons & Poems".

It was during his term as rector that the congregation organized under the laws and canons of the Diocese of N. J., thus no longer operating under the old charter.

In his letter of resignation he states:

" It is with extreme sorrow that I find myself compelled to part from my much-loved flock - who have favored me, throughout our happy connexion, with a tender confidence and affection which I never can forget. My prayers will be daily offered that, as a parish and as individuals, they may ever be more and more blessed and prospered from on high."

He had "greatly endeared himself to the people of his charge", the vestry replied, " . . . and the parish must ever remember him with the highest affection".

Frederick M. Bird (1838-1908)

Frederick M. Bird came to the Church from the Lutheran Ministry in which he was ordained in 1861. He served as a Chaplain in the U. S. Army in 1862-63. He became deacon in the Episcopal Church in 1868, and was priested the following year. Mr. Bird was a noted hymnologist, compiling a volume called "Hymns for Use of the Evangelical Lutheran Church" in 1865, and, with Bishop Odenheimer, "Hymns of the Spirit" in 1871 (while he was rector at St. Peter's!) His library on hymnody contained 3000 volumes and was considered the largest in the United States. It was presented in later years to Union Theological Seminary.

As an undisputed authority, Mr. Bird contributed articles concerning hymns to many encyclopedias. In 1893 he was the author of "Story of our Christianity", and from 1893 to 1898, under the name of Robert Timson was the editor of Lippencott's Magazine.

He was rector here from 1870 to 1874, and he was the first rector to live in the rectory, which was built at that time. He supplied the furnace - although the vestry provided pipes, registers, etc. and promised that if and when he moved they would reimburse him for the furnace. When he did leave, however, he would not accept the payment. He went from Spotswood to Lehigh University where he was Professor of Psychology, Christian evidences, and rhetoric. In 1877 he married one of his former parishioners, Miss Frances Snowhill of Spotswood.

He was born in Philadelphia, 1838, and died in South Bethlehem, Pennsylvania in 1908.

Kinsey J. Stewart

Kinsey J. Stewart graduated from the Virginia Theological Seminary, Alexandria, in 1839, and doubtless was ordained the same year. During the Civil War he was listed as one of the Chaplains in the Confederate Army from Virginia. In "The Church in the Confederate States", Bishop J. B. Cheshire relates as follows:

"One of the most violent outrages committed upon a clergyman of the church took place in St. Paul's Church, Alexandria, Va. During the Litany, ordered by an agent of the government to say the Prayer for the President of the United States, Dr. Stewart proceeded without paying any attention to the scandalous interruption, but a captain and his soldiers, who were present in the congregation for the purpose, drew their swords and pistols, intruded into the chancel, siezed the clergyman as he knelt and was about to begin the petition to be delivered from all evil and mischief, etc., held pistols to his head and forced him out of church, and through the streets, just as he was, in his surplice and stole. They committed him to the guard-house of the 8th Illinois Cavalry. He was soon released, but was not allowed to continue to officiate, and by the same requirement, that prayers should be said for the President of the United States, all of the clergy of Alexandria were forced to cease officiating, and their churches were closed."

The vestry of St. Peter's called Dr. Stewart, "of the Diocese of Massachussetts", as rector in May 1865. He accepted the call, but as minister in charge, preferring to leave the matter of rectorship to some future time. He never did become rector, evidently feeling some inadequacy, as a note (1857) in the parish register says:

"I came here under great disability, inasmuch as my known sympathies against the war - and with people of the South in their unhappy, ill-managed and disastrous effort to obtain political freedom, rendered permanent residence here almost impossible. The people of this parish, finding me in no wise compromised as a politician, hoped to see me settled here. But I do not see that it is right . . . to hold a position . . . where I am responsible for a growth which is impossible under the position which I occupy. The parish needs a rector, I am not prepared to urge this need, unless I again resign and leave them to a choice of someone whose hands are free."

The Rev. Stewart remained at St. Peter's until later in 1867; he was known to be in Lewes, Delaware, in 1879-80, but no further news of him can be found.

William E. Daw (1856-19....)

William E. Daw was twice rector at St. Peter's, for two years, at the turn of the century, 1900-01, and then for eight years from 1910 to 1918. He was born in New York City in June, 1856, received his B. A. from Columbia University in 1879, was graduated from General Theological Seminary in 1882. Bishop Potter of New York ordained him deacon the same year; Bishop Scarborough ordained him priest the following year. He began his ministry at Crosswicks and Allentown, N. J., and went to Christ Church, Towanda, Penna. in 1890. Upon leaving Spotswood in 1892 he returned to Pennsylvania - Christ Church in Athens - where he remained until called back to St. Peter's. On departing the second time he ministered to Trinity Church, Sharon Springs, N. Y. and later to Holy Cross Church in Ft. Plain, N. J.

Mr. Daw's letter of acceptance is inserted in the vestry minute book, dated March 21, 1900. In it he says, "... I hope (D. V.) to hold my service with you on Easter Day.

"Praying God's guidance and blessing in our mutual work, believe me.

Yours faithfully

W. E. Daw."

He resigned at Whitsunday the following year. His second, and longer period of ministry began in July 1910 and ended in May 1918.

Augustine W. Cornell (1837-1911)

Augustine W. Cornell came to St. Peter's from the Diocese of New York. He was born in Flushing, graduated from General Theological Seminary, was ordained deacon and priest in New York in 1863, 1864. He officiated in several New York parishes before coming here in 1883. He was rector here until 1899 and at South River, also, until 1892. He received a call from Linden, N. J., where he remained until 1903; and then served at Middletown for six years until he retired in 1909, owing to ill health and infirmity. The remaining two years of his life were spent at Suffern, N. Y. Bishop Scarborough, in his Episcopal address, reported his death to the Convention, ending with these words.

"There he finished his course. At his special request, his final resting place is among his old friends and parishioners in the beautiful church yard of St. Peter's, Spotswood."

While he was rector the present parish house was built; it was dedicated November 9, 1888 by Bishop Scarborough. Two years later the vestry voted that after April first "the renting of pews be abolished and a subscription list be substituted therefore," so Mr. Cornell could report to the convention that St. Peter's was now a "free" church.

There were a great many donations and memorials given to the church during the last decade of the century, and in 1896 there were many alterations and improvements made to the church, especially about the chancel. The Church was reopened and the improvements and memorials dedicated by the Bishop on November 24, 1896.

It was for this special occasion that Mr. Cornell wrote an Historical Sketch of St. Peter's which was read at the morning service, and much of which has been used in the preparation of this history. After Evening Prayer, addresses were made by Bishop Scarborough; the Rev. James L. Lancaster; the Rev. A. B. Baker, D. D., Rural Dean, and the Rev. William E. Wright. The vested choir of men and boys sang for the first time, at these services.

The mission station of Holy Trinity Church at South River, which Mr. Cornell also serviced, flourished so much that in 1892 it assumed parish status.

A copy of a letter from Mr. Cornell is inscribed in the vestry minutes as follows:

Suffern, N. Y., Nov. 10-10

To the Rector, Wardens & Vestry St. Peter's Church.

Gents, I have just been informed by Mr. De Voe of our very kind and generous action in offering me a family Burial plot in the rear of the dear old church yard of St. Peter's Church. I can assure you that I do most heartily thank you for the same. There is no spot on earth I would rather have for the last resting place of my poor body when God Calls me away than St. Peter's Church Yard.

Most gratefully your friend and former Pastor,

A. W. Cornell."

Robert Bell

Robert Bell received his education in the University of Glasgow, Scotland. He was ordained deacon in 1893 by Bishop Randolph and priest in 1894 by Bishop Whitehead. The earlier portion of his ministry was spent in the Diocese of Pennsylvania. He came to Spotswood in 1901 and remained until June 15, 1903. In his letter of resignation he says he has accepted a call to Baltimore, and concludes by saying:

"In this connection, allow me to convey to you my sincere appreciation in heartfelt gratitude for your courtesy and kindness to me and mine that shall not soon be forgotten."

It was Mr. Bell and Mr. Garner De Voe who organized the Fishermen's Club in Spotswood, which held its meetings upstairs over the store and post office, in the building which used to stand on the corner of the Church property. Mr. Nelson E. Jolly recalls that he wore out six baseball uniforms during the years the Fishermen's Club existed!

In 1902 the vestry of St. Peter's entertained a meeting of the Convocation in Spotswood, duly appointing a committee on preparation with permission to spend what funds were needed. The committee must have functioned with great efficiency because they reported their expenses amounted to three dollars.

Mr. Bell is known to have served again in Pennsylvania, and in 1911 was a member of the Standing Committee of the Diocese of Delaware. In 1931 he was elected as one of the delegates to the General Convention.

Francis H. Smith (1871-1947)

Francis H. Smith was born in Philadelphia in 1871. He received his college education at the University of Pennsylvania and his theological training at Nashotah House; was made deacon in 1895 and priest in 1896 by Bishop Burgess. He served in Illinois and Pennsylvania, coming to the Diocese of New Jersey in 1901 at Christ Church, Palmyra, and Holy Trinity, Delair. He was called to St. Peter's in 1903 and remained here until 1910, when he moved to Fallsington, Pennsylvania.

In 1907 the vestry made plans for an addition to the Church in the form of a vestry room; and by September 1908 the work was well under way, so that the Church was officially closed "until completion of repairs and decorations". It was reopened on Sunday, November 29th, with a service at which Bishop Scarborough was the celebrant.

In reply to Mr. Smith's resignation, the vestry resolved "that whereas the Rev. Francis H. Smith has accepted a call to a larger parish, therefore, be it resolved that his resignation be accepted, with the heartfelt wish for his success in his new field."

While at St. Peter's, Mr. Smith also officiated as missionary to Cheesequake, and to Holy Trinity, South River, N. J.

William Lester Phillips (1890 -)

William Lester Phillips came to St. Peter's just sixty years after Joseph F. Phillips left. Although related in no way, it is a singular coincidence that both men were Brown University graduates. William Phillips was born in Apponaug, Rhode Island, on September 19, 1890. He received his B. A. degree from Brown in 1912; he was graduated from the General Theological Seminary in 1915; and he received his Bachelor of Divinity degree from there in 1919. Bishop Perry, Diocese of Rhode Island, ordained him to the Diaconate in 1915, and priested him in 1916. He was first a missionary to St Paul's Church in Portsmouth and later curate at St. John the Evangelist in Newport, R. I. He was called to St. Peter's in 1919 where he remained until 1924, leaving here to go to the Church of the Transfiguration (the Little Church Around the Corner) in New York. In 1928 he was called to St. Stephen's Church in Plainfield. He was obliged to leave there in 1942 because of ill health, and at the present resides in Tuscon, Arizona.

In a letter dated November 11, 1928 Father Phillips wrote to the then rector, Herbert R. Denton:

" When I received the call to become rector, I was a curate in Newport, R. I., and the invitation from the vestry and a cordial telegram from Bishop Matthews made me decide to consider the call very seriously. I was met at the train by Mr. Augustus A. De Voe, a loyal warden of the parish and ever a true friend to me, and I was taken immediately to meet Miss Susanna Appleby, who was the oldest communicant of the church and also the oldest inhabitant of Spotswood. I sensed immediately that I was on inspection and that her opinion of me was to count for my future, so I had to make good. Apparently I passed muster as the call was confirmed, and I accepted the rectorship and began my service there on May 1st, 1919.

The final test of my acceptability, I was told, was whether Miss Appleby would some day ask me to call her "Aunt Sue", as everyone in town fondly called her. After a short time she made the request and I breathed more easily."

Further on in the same letter Father Phillips wrote:

"My five years as rector were happy ones. My relations with the wardens and vestrymen were always harmonious, as befits a church of God. The parishioners seemed to feel they could call upon me in times of joy as well as in their sorrows, and they did not hesitate to do so. That is always a source of great joy to a priest, because he knows then that the parish is a real family of God. There were two outstanding events during those five years. The altar was placed in the church as a gift from members of the parish and by townspeople as a thank-offering for the safe return of all the Spotswood men from the first World War. And soon after that the sanctuary lamp was given by Mr. A. A. De Voe in memory of his youngest son. I still have the beautiful letter which he wrote me at the time, in which he said he loved to think of that lamp burning constantly in the church as symbolic of the soul of his little boy "watching over the Sacred Body of the Lord."

Father Phillips was always much interested in music, and while in Spotswood was leader of a Choral group which is still remembered with great pleasure. He is still connected with the Diocese of New Jersey and is Rector Emeritus of the St. Stephen's Church, Plainfield, N. J. Two years ago he wrote "Seeking After Perfection", which is a book on the development of the spiritual life of the soul.

William T. Morgan (1885-1945)

William T. Morgan was born in Camden, N. J. in 1885. He attended Hastings College, Nebraska, and received his theological training at the Philadelphia Divinity School. He was ordained deacon in 1917 by Bishop Matthews, acting for Bishop Beecher, and priest in 1918 by Bishop Beecher. His first parish was at St. John's Church, Broken Bow, Nebraska, where he was priest-in-charge from 1918 to 1922. He then returned to his home town, Camden, where he was rector at St. Stephen's Church until 1924. The vestry of St. Peter's extended a call to him in 1924 and his letter of acceptance was dated October 24th. He remained here for twenty-one years until his death on August 22nd, 1945.

Mr. Morgan was the first rector here to report having charge of the Episcopalian boys at the State Home in Jamesburg. In his early years here both the church and rectory were wired for electricity. On Good Friday, 1928, a fire of undetermined origin broke out in the church about 3:45 P. M. and, in spite of fine work by the local and neighboring fire companies, the building was badly burned. The interior was complete-

ly wrecked, including the organ . Fortunately, three memorial windows were undamaged. Reconstruction began as soon as possible, and the church was formally reopened in February, 1929.

In 1928 the beautiful litch gate and brick fence - a memorial given by the Strater family - were dedicated on October 7th. and an Adeline Helme Strater Memorial Booklet was presented to St. Peter's at that time.

Mr. Morgan's eye-sight had been failing for some time and in 1929 he underwent an operation for a cataract.

In 1932, Washington's Bicentennial, Mr. Morgan prepared a Year Book of St. Peter's Church, in which he brought Mr. Cornell's history up to date. Also included was a necessarily very brief list of historical facts about the Episcopal Church, as well as short descriptions of some of the rubrics in the Book of Common Prayer.

The country was in the grip of the financial depression following the collapse of the Stock Market in 1929, and of course the members of the parish suffered along with everyone else. Mr. Morgan offered to reduce his salary by half, but even that fine gesture was not sufficient to keep St. Peter's self-supporting, and in 1932 we became an assisted Parish.

The original charter of St. Peter's having become illegible, Mr. John De Voe arranged to have it restored, and in January 1933 the rector reported that he had received the restored charter and a photostatic copy of it. The vestry voted to have the copy framed and hung up in the vestibule of the Church, while the precious original was placed for safe-keeping in the Diocesan vault at Trenton. In 1944 Mr. Fred W. De Voe tendered an offer to the vestry, which was accepted, for the reforestation fund to care for the trees in the church yard. This gift was a memorial to his father, Mr. George W. De Voe.

Except for Mr. Skinner, who was the first missionary to St. Peter's, Mr. Morgan's was the longest ministry at St. Peter's.

His death was sudden, and the vestry offered a burial plot in the church yard to his family, with a copy of the following:

"That inasmuch as it had pleased Almighty God to take to Himself the Soul of his Servant, our Rector, the Rev. William T. Morgan, who has so loyally served this parish for the past 21 years, we the Wardens and Vestry of the parish wish to extend to Mrs. Morgan and her children our sincere sympathy over their personal loss and do pray God that He may give them comfort and sustain them in their afflictions throughout the days to come."

Herbert Rockwell Denton (1916 - -)

Herbert Rockwell Denton was born June 2, 1916 in Brooklyn, N. Y. His parents moved to New Jersey while he was yet a small boy. He received his college education at North Carolina State College, graduating in 1937, and his theological training at General Theological Seminary, graduating in 1943. He became deacon the same year, being ordained by Bishop Gardner at Trinity Cathedral on February 14th. On September 11th, Bishop Gardner ordained him priest. His ministry so far has been in the Diocese of New Jersey, serving as lay reader at St. Mary's, Atlantic Highlands and St. John's, Sewaren, before his ordination. From 1943 to 1945 he was assistant at St. Peter's Church, Perth Amboy, and vicar of St. John's, Sewaren and The Chapel of Our Saviour, Cheesequake; also (1944-1945) vicar at St. John's, Fords, N. J.

He became priest-in-charge of St. Peter's, Spotswood, and Holy Trinity, South River, in November 1945, and continued as such until April 1947 when he became full-time rector here. He was called to St. Andrew's, Mount Holly, in 1950, which is his present address.

When Mr. Denton assumed the rectorship, St. Peter's ceased to be an assisted parish and took its place once more as a regular parish in the Diocese.

Father Denton suffered a sudden heart attack in 1946, from which, happily, he completely recovered. In 1947, a booklet called "The Prayer Book and its Uses" was compiled by him. The following year, 1948, he took great pains to locate historical material for the celebration attending the 175th anniversary of the signing of the Charter.

Father Denton's five years at St. Peter's produced a renewed vigor in the life of the parish, and it was with regret that the vestry agreed to accept his resignation. It is noted in the minutes:

" That the vestry wish him and Mrs. Denton every success, as well as health and happiness in his new parish and in any work he may undertake in the future."

In 1955 and 1956, Father Denton was Dean of the Girls' Summer Conference at St. Marys' Hall, Burlington, N. J.

John Sellers DuBois (1910 - -)

John Sellers Du Bois, our present rector, came to St. Peter's in 1950. He was born in Plainfield, N. J., received his education at Loomis School, Connecticut, and Princeton University.

graduating from there in 1933. For two years he operated a "dude" ranch in Wyoming in partnership with a friend. Later he became an importer of birds and animals from the West Coast of Africa. Returning to this country, he entered the American Smelting and Refining Company in Perth Amboy, moving to Baltimore for a few years, and later back to Perth Amboy. He entered General Theological Seminary in 1945, and upon graduation in 1949, he was appointed curate at St. Paul's, Westfield, N. J. His ordination as deacon took place on May 14, 1949 at Trinity Cathedral, and as priest on November 15, 1949 at St. Paul's; Bishop Gardner officiated at both services.

Father Du Bois received sympathy of the parish and the entire Diocese in 1953-54 when within a year he lost his wife, father and mother. In June 1955, his marriage to Johanna Kuzmich took place, and on June 3rd of this year, the congregation rejoiced with them when Baby Jennifer Zoe was baptized by Bishop Banyard.

Along with his parochial duties, Father Du Bois is serving a term as Dean of the Northern Convocation and is a member of the Diocesan Department of Christian Social Relations. This year, 1956, he has also assisted the National Council Laboratory Training Program, connected with the Department of Religious Education.

APPENDIX C

ORGANIZATIONS IN THE CHURCH

The laymen of the parish have always played a most active part in the support of St. Peter's. Besides subscribing to the expenses of the parish, diocese and national church and to the missionary efforts of all three,, they have always been diligent in organizing in groups with more or less specific results in view. Each group, of course, kept its own records and had its hard-working officers, and it is sad that very few records are available. Most of the information we have is in scattered references in the vestry minutes, which acknowledge gifts to the church "with grateful thanks for their endeavors". As long ago as 1837, the vestry accepted \$100. from the "ladies of the church", towards a new roof for the church, and in 1854 the vestry tendered thanks to the ladies for their "untiring exertions in raising sufficient funds for erecting an organ loft and purchasing an organ for the church." Two years later the ladies requested permission to have the interior of the church painted, which was granted by the vestry. In 1867, the Ladies Society reserved the use of the "parsonage lott" to hold their Fair, after which the lott was rented to Robert Perrine for pasture, "he agreeing to fence the lott so as to keep his horses from getting into the church yard." The Fair must have been a tremendous success since later that year it was announced that "mainly through the exertions of the ladies, \$2000. has been raised towards the erection of a parsonage."

In 1880 we find the first mention of the Acorn Society. The members, both men and women, contributed substantially to the parish for almost 20 years. During those years they paid for necessary repairs to the church and rectory; furnished a coal-bin and stove for the rectory; and purchased and installed two lamps in the church yard. In 1886, they had the rectory painted, and the following year had the church painted at a total cost of \$70.25: \$30.27 for paint, .18 for freight, and \$39.80 for labor! The interior of the rectory was completely papered and painted in 1893, and the fence around the church property was rebuilt and painted the same year. The last service the Acorn Society reported was the carpeting of the church in 1897.

There was a Sewing Circle active during the same period whose members also contributed towards the upkeep of the buildings (bricks, by the way cost \$6.75 per thousand in those days!): and the proceeds from several of their Fairs went into a fund for the purchase of an organ for the Sunday School.

On September 25, 1900, the work and the funds of the

Sewing Society and the Acorn Society were merged into one guild, thenceforth known as St. Mary's Guild, which functioned under a regular constitution and by-laws. Something had happened to the male members of the Acorn Society, as the new Guild was composed of women, except for the rector, Mr. W. E. Daw. There were various committees appointed, each of which was responsible for certain parochial duties. That all was not work is evident by the committee on Entertainments whose particular duty was to plan for sociables, musicales, etc. Funds were raised by Fairs, suppers, candy sales, and goodly sums were handed to the church treasurer for paying for coal and towards purchase of a new furnace. The rector was supplied with funds for cassocks and cottas, altar linens and vestments. Every year a sum was voted for the missionary quota of St. Peter's. In 1911 a letter from Mrs. John M. Carpenter (president of the New Brunswick District of the Women's Auxiliary) was received in reference to the work of the Auxiliary. "After some discussion it was decided to form a Branch of this organization in this Parish", according to the minutes of November 1st. From here on, St. Mary's Guild continued its parochial work, while missionary work was undertaken by the Women's Auxiliary. The members of St. Mary's spent an afternoon every other week sewing articles for the Fairs. One entry reads, "We cleared about \$112. at our Fair which was very good considering the awful snow storm"; so they had typical St. Peter's weather even then!

In 1893, the rector, Mr. Cornell, reported in the Diocesan Journal that there was a "flourishing Boys' Club Improvement Society" in St. Peter's. The formidable title was perhaps too much for the boys, because the club is only mentioned once again. It is a pleasure to note that a box of clothing for men, women and children valued at \$50. was sent to the Mission School in Delsboro. N. Carolina, by the Boys' Improvement Society in 1894.

A chapter of the Brotherhood of St. Andrew was organized here in 1897. The members had a reading and club room in the house next to the rectory, which was kept warmed by the two stoves removed from the church at the time it was altered and enlarged. Mr. Charles De Voe represented St. Peter's at the National Convention of St. Andrew's Brotherhood in Baltimore in 1897.

Two hundred years is a long time, and there is hardly any information about the devoted women who have taken care of the altar for all these years. There must have been an altar guild, of course, whose members prepared the altar for every

service. In the early days the Holy Communion service was not celebrated as often and regularly as it has been in recent years, but whenever we have had a resident Priest there has always been a Sunday service and usually a week day service, as well as on Holy days. The plain surplice has been augmented over the years until now we have a rather complete furnishing of vestments and altar linens. Besides caring for the altar and chancel the ladies apparently did janitor service as well, because they finally had to give notice that they could no longer undertake the cleaning of the nave of the church and desired the vestry to take some action. It was not many years ago, according to Mrs. Nelson E. Jolly, that a group of women scrubbed the floor of the church. It was hard work but they were heartened and encouraged by the rector who played hymns on the organ for them to lighten their labor. The present altar guild is called St. Mary's Memorial Guild since it is through the Guild that many memorial gifts have been given, and since the altar flowers are usually Memorials. Along with the care of the altar linens, the choir robes are included. Most of the vestments and altar hangings have been made by members of the altar guilds, and most of the cassocks and cottas worn by the acolytes and choir. It was on November 24, 1896, by the way that our first vested choir made its appearance, upon the occasion of the dedication of the extensive alterations about the chancel.

The Rev. John Ward was the first to report about a Sunday School at St. Peter's. In 1823 the Diocesan Journal has listed the number of pupils as 50. For a period of ten years or so the number varied—from 36 to 61, and Mr. Ward included catechumens (those pupils being prepared for confirmation). In 1830 a Bible class was begun, evidently an adult group; and five years later there were 12 in the Bible class. Our Sunday School has had its ups and downs; and for a period of twenty years, 1839 to 1859, the number of pupils hovered around 30. Year by year after that, however, a regular increase appeared until by 1897 there were 100 in the School. Another period of decline then set in, and the number decreased gradually, so that about ten years ago the Sunday School consisted of only a handful of children. It must be remembered there that the church itself was in very poor shape following the financial Depression, and we were an assisted parish. It has always been difficult to recruit enough teachers for the Sunday School, but St. Peter's has made up for quantity by the fine quality of the teachers we have had. There have been many who have been good and faithful teachers for long terms of service. There is really no need to mention now our ever-growing attendance,

since we all know how we were bursting at the seams, so to speak, until the building of our new addition; but perhaps it is well to state that as of May, 1956, there are 145 pupils plus a pre-kindergarten class of about 20.

There is at present, also, a Men's Club whose members have been very active for the past few years, doing actual repair and building, as well as raising funds for many desirable and necessary improvements. They have performed masonry, carpentry and electrical work in the parish house and yard; and they have proved themselves to be excellent cooks, too, since they serve breakfast on Mother's Day to all the women who take part in the corporate communion on that day.

The children and young folk of St. Peter's had their own groups. St. Martha's Guild was a young woman's association which was mainly a social group. They must have had good times putting on entertainment and plays, and having dances to which the young men were invited. Whatever profits accrued from these activities was used for the church. One of the gifts from St. Martha's Guild was the baptismal font. There was a Junior Auxiliary whose primary endeavor was sewing. They made articles to be sent to Missions and also helped to make things for the Fairs. The young men about this time formed the Fishermen's Club, another social organization, which held its meetings over the store and post office located on the corner of the church property. The Club became a community group, but its origin belongs to St. Peter's. The children joined the Little Sisters or Little Brothers for social activity. They also put on entertainments and held parties. The Little Sisters had special pins to wear, and the Little Brothers small shields.

The Young People's Fellowship had its beginning about 1950, with four members! It has taken an active part in the affairs of the church, more and more as its membership increased. The young people—now known as Young Churchmen—have attended Convocation Meetings regularly as a group, and were happy to be hosts to the convocation in our new hall this spring. They have always been represented at the Spring Convention and Fall Conference at Medford each year since their organization. They have made themselves responsible for some activities at all of our Bazaars, and have contributed their labor and funds, also, towards our parish projects. They have given two successful plays, with a third in the throes of rehearsal.

What is now the Woman's Auxiliary to the National Council, Diocese of New Jersey, had its start in 1876 as the Woman's

Auxiliary to the Board of Missions. Its purpose remains the same, despite the change in name; "to interest all women in the missionary, social and educational work of the Church, to deepen the spiritual life of its members, and to encourage increased offerings for the spread of the Gospel of Christ."

The first mention of St. Peter's. Spotswood, in the annual reports was in 1911, when \$8.11 was subscribed for Missions. It is certain that missionary supply work was performed by the women of St. Peter's long before 1911 and it is unfortunate that they sent no record of it to the Diocese. From 1911 on, better reporting took place and all the contributions have been itemized. To save space, a summary follows:

United Thank Offering Missionary Supply Work

1911—1920	\$175.82	\$164.25
1921—1930	228.64	688.13
1931—1940	61.99	302.27
1941—1950	580.65	610.26
1951—1954	204.07	288.40
	\$1261.17	\$2053.31

In addition to the above figures, assessments towards the Women's Auxiliary Diocesan Budget have been paid, and many contributions—amounting to several hundreds of dollars—have been made to other Church organizations and foundations, as well as many contributions to our own parish.

Supply work (money, clothing, kits, layettes, etc.) is allotted by the Diocesan Executive Board, whereas the United Thank Offering is presented to, and used by, the National Council every third year at the Triennial Convention.

St. Anne's Guild is a comparatively young organization in St. Peter's, in point of time. It was formed in 1947 with parochial purposes in view, primarily. The members have fulfilled their purposes in many ways; often combining efforts with the Women's Auxiliary by contributions for work outside of the parish. Within the parish, they have cooperated with the vestry in a number of projects. Their largest contributions have been almost a thousand dollars for painting the interior of the church and about \$1500. towards the building of the new parish house addition. Among other objectives, St. Anne's has undertaken to furnish funds for Music supplies, and has provided a slide projector for the Sunday School. Together with the other organizations, St. Anne's has purchased kneelers for the church.

chairs for the parish house, and helped to furnish the kitchen. The latest donation is a couple of church "Welcome" signs. For the past few years, St. Anne's has given a Hallowe'en party for the children of the parish. Last year the Guild sponsored representatives from St. Peter's to one of the Family Life Conferences, and this year sent a representative to the Summer Adult Conference at Drew University. One of its members has served as one of the hostesses for two years at the Girls' Summer Conference at St. Mary's Hall in Burlington.

Like the previous organizations mentioned, St. Anne's does not always work! The Christmas party is something no "St. Anner" misses if she can help it, as is true of the annual progressive dinner—both purely social occasions. For several years the ladies of St. Anne's and the Woman's Auxiliary have had a theatre party in the spring. All of the present organizations function together in many of the parish activities, and they have worked so successfully that the unified plan is being adopted in order to co-ordinate activities into even more of a parish life.

The writer has purposely omitted names in describing the foregoing groups, since it is manifestly impossible to identify everybody over a period of 200 years. And "everybody", or almost everybody, has at one time or another contributed to the parish not only labor but love as well, each attempting in his own way to express "outward and visible signs of an inward and spiritual grace."

GIFTS and MEMORIALS

The members and friends of St. Peter's have always been generous in their gifts to the church. The first and oldest of such gifts are, of course, the Bible and the Book of Common Prayer, sent to us by the Society for the Propagation of the Gospel in Foreign Parts. In 1823 the Rev. John M. Ward recorded the gift of a surplice from Bishop Croes, a stove from Mr. Howell, a chandelier "from a few individuals of New York", and a "neat set of communion vessels and a Bowl for Baptism" from a group of twenty-one women of the parish. The ladies have given many things during the years; the carpeting, for instance, has been worn out and replaced several times by them, most recently in 1954. A hundred years earlier the ladies provided the organ loft and the first organ for the present church, at the time it was ready for use. Miss Catherine Johnston donated a beautiful marble font the same year; many years later, in 1904, the font was given to St. Augustine's Chapel in Camden. In 1860 a chandelier was presented by several members of the church, and Miss Johnston was the donor of altar linens and hangings. In 1844, the church received a new surplice with a stole, also the Acorn Society provided two lamps in the church yard.

When the parish house was built in 1889, much of the furniture was given by members. Mr. Augustin A. De Voe alone supplied a bookcase, tables, chairs for the teachers, etc.

In 1892 we received the first legacy left to St. Peter's in the form of a bequest of \$1000.00. This was left by Mr. George W. Helme. In 1896, when the chancel was enlarged and altered, there was almost all new furniture given for the interior of the church, as listed by the vestry:

The furnace, given by the Ladies Improvement Society.
Pews and Pew fronts - donors not all known.
Pews in the Chancel, gift of Mrs. A. A. De Voe
Chair fronts, given by the Little Sisters
Pew for organ chamber, from Mr. John M. De Voe
Altar Rail, gift of Mr. Charles H. De Voe
Credence Table and Hymn-boards by Mr. A. A. De Voe
Collection Basins, by Mr. George W. De Voe
Carpets, by the Acorn Society
Brass cross in Litany Desk, by Mr. A. A. De Voe

In 1901 the Rector announced the gift of 25 volumes of Theological books from the Bishop White Parish Library Asso-

ciation. The following year a new baptismal font appeared, inscribed "St. Martha's Guild - Trinity - 1902". In 1905 Mr. A. A. De Voe caused the first iron fence to be erected along the church property. On 1907 St. Peter's benefited from a legacy from Mrs. Lucy A. Kempton which the vestry invested in a church yard fund. In 1908 a \$500.00 bequest was made by Mr. Isaac De Voe, and in 1909, a \$2000. bequest by Mrs. Hyacinth Sutphin. Another gift of books was received that year, 150 for the Sunday School library given by Mr. David D. A. Outcalt. The vestry, in 1913, was pleased to thank Mr. George Hodgkiss for a load of coal - no small item.

The second iron fence, around the front and side of the church property, was erected in 1917 by the Appleby family, and Mr. Norman Taylor provided a privet hedge inside the fence. Also, that year, a bequest of \$200 was received from Mr. Warne Brown of Matawan, and a silk flag for the chancel from Mrs. Garner DeVoe. More legacies were left St. Peter's, one \$500 from Mr. John Outcalt for the church yard fund in 1923, and in 1924, \$1000 from Miss Susanna Appleby and \$5000 from Mrs. Margaret Helme.

In 1927, Mr. Percy Fowler gave an electric lantern for the front porch of the church, and the following year, 1928, there were gifts of a Persian rug for the chancel from Mrs. George Siegel and a crucifix from Miss Lillian Baquet. In 1930 a property Maintenance Fund was established by Mr. John M. De Voe, and the next year, 1931, he and Mr. Fred W. De Voe paid for the restoration of the original Charter of St. Peter's. The latter, in 1932, gave the church a corporation Seal; there were four oak trees planted in the church yard by the Garden Club of Spotswood as part of the Washington Bicentennial celebration; and St. Peter's received a legacy from Mr. D. D. A. Outcalt of \$1500. In 1936 another legacy of \$5000 was received from the Bampton estate.

Mr. Fred W. De Voe provided the concrete walk and curb at the front of church property in 1944, and in 1947 book racks were placed on the pews by Mr. Ernest Belleville and the velvet kneeling pads in the chancel were given by Mrs. Peter Sivess. The following year, 1948, an additional sum of \$200. was added to the yard fund by a bequest from Mrs. Amanda V. Holmes. When the vestry decided on a lighting system for the yard in 1950. the material was given to the church by the Triangle Cable Company. All the electrical fixtures and lights for the new kitchen were a gift from Mr. and Mrs. Fred Harke. A legacy of \$2000. was left to the church the same year by Mr. Phineas

Bowne. The next year, 1951, a legacy of \$3000. was received from the estate of Mrs. Margaret A. Appleby. A "Pax Vobiscum" was placed in the entry of the churen by Mrs. Carleton Grace, and the oak case for the S. P. G. Bible and Prayer book was placed in the rear of the church by Mr. Theodore Herdt. That same year a new dossal rod was the gift of Mrs. Raymond E. Appleby.

The memorial gifts which have been given to the church are many indeed. As far back as 1883 two chandeliers were given by the Messers Carson and Morrison, in memory of Mr. J. L. Decamp. In 1892 a brass ewer was a gift "In Memory of Aunt Mary Heathcote Johnson". There are two "receiving basins" given by Mary Ward Lee, inscribed "In Memory of my Father and Mother - Rev. John M. Ward, Rector from 1822 to 1836, and Susanna Ward".

For the rededication of the church in 1896, the window in the Sanctuary was the gift in memory of two children given by their mother. It is inscribed, "In Memoriam Walton De Voe, April 11, 1893 - Sophie Farrington De Voe June 8, 1877". The window on the north side of the chancel, behind the organ is inscribed "In Memoriam Catherine Marie Rapelye 1822-1895", and was given by her family. The brass altar cross, given by Mr. A. A. De Voe, is inscribed "In Memoriam Sophie Farrington De Voe - Fell Asleep June 8, 1877". Two alms basins were given by Mr. G. W. De Voe, (1) "In Memory of my Father George W. De Voe - Died Nov. 29, 1890" and (2) "In Memory of my Mother Emilie W. De Voe - died Feb. 17, 1892".

In the year 1900, a silver communion service was given by Mrs. A. A. De Voe, the chalice and paten "In Memoriam Isaac Walton De Voe, April 11, 1893", and also a set of fine altar linens. The following year two Eucharistic candle-holders were given in memory of "Charity Farrington - April 22, 1888". The processional cross was in memory of "Willie Mervine - September 19, 1901", given by Mrs. Frank Vliet. The brass lectern was a gift in 1902 of Mr. A. A. De Voe, "In Memoriam - Nov. 30, 1888", and the brass pulpit the next year, July 3, 1902 - In Commemoration of the Consecration of Rt. Rev. Jno. Scarborough, D. D. - Feb. 2, 1875". An altar service book was given in 1904 by Mr. George D. Bergen in memory of Mrs. Martha Doty. In 1910 a Bible was given by Mrs. Camille Baquet "In Memoriam Louise Kester Baquet", her daughter; and a Prayer Book and Hymnal by Miss Lillian Baquet in memory of her grandmother, Mrs. Kester, as well as a fair linen cloth.

The window in the south side of the nave, Woman bearing

Cross, was given by Mr. A. A. De Voe, "In Memory of Mary D. De Voe - 1845-1908" in 1912.

The new altar, thanksgiving offering given by members and friends of St. Peter's was installed in 1918, and Mrs. T. Francis Perrine made a gift of a silver lavabo bowl, "In Memory of John Frederick and Adolphine Deborah Lilienthal". Mr. Arthur Lettau gave the credence table in 1919, "To the Glory of God and In Loving Memory of William Lettau - 1861-1918". The missal stand on the altar was a gift "In Memoriam Gertrude Wood", and an altar service book "In Memory of Lillian Katherine De Voe - 1878-1920". The lamp which hangs in the sanctuary was given in memory of "George Armour De Voe 1817-1920" by his father, Mr. A. A. De Voe, in 1922. The present hymn boards are "To the Glory of God and in loving Memory of Edith Mary Dawson - 1867-1924", and the tabernacle door (on Altar) is inscribed "John W. Dawson" - both gifts from the Dawson Family.

The window showing the baptism of Lord by John the Baptist was given by Mr. A. A. De Voe "In Memory of Susanna Appleby 1834-1923", and a gold ciborium was given "In Memory of Susanna Appleby 1834-1923 from St. Mary's Guild", about 1925. The window of the Good Shepherd was the gift, shortly afterward, of the Bower and Peterson families "In Loving Memory of William J. and Mary A. Bissett A. D. 1925".

The litch gate and brick fences were dedicated in 1929, gifts from the Helme and Strater families in memory of Adeline Helme Strater. Two brass vases were gifts "To the Glory of God and in Loving Memory of Herman Lettau 1895-1937", and silver wafer box, "To the Glory of God and in Loving Memory of Amanda Lettau 1863-1937", given by Miss Helen and Mr. Arthur Lettau in 1837.

In 1942 Mr. Fred W. De Voe was the donor of the window of Mary and Child, which is inscribed "In Memory of 1868 - Alice Murray Appleby De Voe - 1913", and in 1945 Mr. De Voe set up a reforestation fund for the church yard in memory of his father, Mr. George W. De Voe. In 1945, also, Mr. and Mrs. Walter Burgess gave the two silk flags, (and their holders) in the chancel in memory of their son, Walter Burgess, who was killed in World War II. In 1947 Mr. Charles H. De Voe made a gift of six brass office lights, "In Memory of Maude De Voe", his wife. A new altar book was given by Mrs. George Siegel in memory of the late Rev. William T. Morgan, and the red dossal "In Memory of Bertha Regina Siegel 1866-1946". The

silver chalice and paten, and the two silver cruets were gifts of the De Voe family. The former are inscribed "To the Glory of God and in Loving Memory of George Washington De Voe 1862-1944 and Alice Appleby De Voe 1868-1913. Presented by Alice, Fred, Emilie, Mildred, Ida", children of the deceased. The latter are inscribed "To the Glory of God and in Loving Memory of Susannah Jane De Voe 1856-1946, presented by Alice, Fred, Emilie, Mildred, Ida", nieces and nephews of the deceased.

In 1948 the carillon system was installed in the church in memory of Lina Mc Laughlin by Mr. George Mc Laughlin and his family. That same year, the painting of the Sermon on the Mount, which was painted in Paris in 1937 by Bertha Fanning Taylor, was presented to St. Peter's as a memorial to her mother, Mary Augusta Fanning.

The red vestments were given by Mrs. Arthur Milne in 1950 in memory of her parents, Robert and Ida Kirkland; and in 1950 the litany desk was given by the Altar Guild in memory of Claire Bowne and Lina McLaughlin. In 1954 the kitchen of the rectory was entirely modernized by the Rev. John S. Du Bois as a memorial to his late wife, Zora Brown Du Bois; a new chancel rug was the gift of the Dey family, in memory of Wilbert B. Dey; and a portable silver communion service was given by Mr. and Mrs. Walter Burgess in memory of their son, Walter. At the time of writing, two new pews for the choir have been ordered, one as a memorial from Mr. and Mrs. Walter Burgess, the other by members and friends as a memorial to Miss Alice Smith, who was the oldest member of St. Peter's when she died in 1956.

CLERGYMEN AT ST. PETER'S

The Rev. William Skinner 1727-1758
 The Rev. Robert McKean, M. D.
 1760-1762
 The Rev. George Spencer 1765-1766
 The Rev. Samuel Cooke 1766
 The Rev. William Ayers 1768-1799
 The Rev. Andrew Fowler 1799-1800
 The Rev. Mr. Cotten 1800-1802
 The Rev. John Croes 1802-1813
 The Rev. John M. Ward 1822-1835
 The Rev. Jehu Jones 1836
 The Rev. Thomas Tanser 1837-1838
 The Rev. Robert B. Croes 1838-1840
 The Rev. Isaac Smith 1842-1847
 The Rev. Joseph F. Phillips 1847-1858
 The Rev. Thomas Lyle 1858-1864
 The Rev. John Stearns, M.D. 1864
 The Rev. Kensey J. Stewart 1865-1868
 The Rev. George H. Crowe 1868
 The Rev. Southard Compton
 1869-1870
 The Rev. Frederick M. Bird
 1870-1874
 The Rev. Lorenzo S. Russell
 1874-1880
 The Rev. Charles M. Parkman
 1881-1883
 The Rev. Augustine W. Cornell
 1883-1899
 The Rev. William B. Daw 1899-1901
 1910-1918
 The Rev. Robert Bell 1901-1903
 The Rev. Francis H. Smith 1903-1910
 The Rev. William L. Phillips
 1919-1924
 The Rev. William T. Morgan
 1924-1945
 The Rev. Herbert R. Denton 1945-1950
 The Rev. John S. Du Bois 1950-

BISHOPS OF N. J.

John Croes 1815
 Geo. W. Doane 1832

 Wm. H. Odenheimer
 1859

 John Scarborough 1875

 Paul Matthews 1915

 Wallace J. Gardner
 1937

 Alfred L. Banyard
 1955

ORGANS AND ORGANISTS OF ST. PETER'S

It has been most difficult to learn who the organists have been at St. Peter's, as not many are named in the vestry minutes, and the treasurer's books show only "to organist - - -". This account, therefore, is a sketchy one; it does, however, contain all the information available.

1854 First organ, purchased by "the Ladies" of the church.

1855 "Organist requires \$25.00 per year" (Vestry book)

1861 Organ blower paid \$1.00 per month.

1874 Miss Eva S. Van Dyke thanked for her services. (Vestry)

1892 Organist was presented with a gift of \$15.00 from Vestry.

1893 New organ purchased at a cost of \$850. (Five years later the old one was sold to A. Mill for \$20.)

1896 John M. De Voe, organist. (First surplined choir of men and boys.)

1904-1909 Miss Marion Behringer (now Mrs. Fred W. De Voe)

1910-1920 Miss Mildred De Voe (now Mrs. Charles Thompson)

In 1918 organ blower received \$1.25 per month; by 1920 he was receiving \$1.50.

1920-1925 Mr. Camille Baquet.

1926 Miss Caroline De Voe (now Mrs. John Rust)

1928 Miss Emma Louise Perrine (now Mrs. Charles Rubincam)

1929 Present organ purchased at a cost of \$2800.

1935-1945 Mrs. William T. Morgan, organist.

1946-1951 Miss Doris Jolly (now Mrs. Robert Countryman)

1951-1954 Mr. G. Austin Schoenly

From 1951-1953 Miss Meredith Grace played for Sunday School Services.

1954 Mrs. Dorothea De Gano.

WARDENS OF ST. PETER'S

1761	John Wetherill	1869-	Isaac De Voe
	Andrew Smythe	1871	J. W. Appleford
1768	John Wetherill	1872-	James Farrington
	Thomas Newton	1873	J. Walter Appleford
1770	Jestor Homphray	1874-	Isaac De Voe
	John L. Johnston	1877	J. Walter Appleford
1774	John L. Johnston	1878-	Isaac De Voe
	Samuel Smith	1881	John Outcalt
1787	John Barclay	1882-	Isaac De Voe
	James Throckmorton(1)	1887	D. Kirkpatrick
1788-	Barret Dehlyn	1888	Isaac De Voe
1789	James Throckmorton		Augustine De Voe (4)
1799	John Earhart	1889-	Augustine A. De Voe
	James Throckmorton	1893	William J. Bissett (5)
1803	James Throckmorton	1894-	Augustus A. De Voe
	John L. Johnston	1899	W. T. Higgins
1810-	James Throckmorton	1900-	Augustus A. De Voe
1823	Jacob Van Wickle (2)	1909	George W. De Voe
1826-	Jacob Van Wickle	1910-	Augustus A. De Voe
1838	Oliver Johnston	1922	William Bissett
1839	Jacob Van Wickle	1923	William Bissett
	John Earhart		Thomas F. Perrine (6)
1840-1842	Jacob Van Wickle	1924-	Thomas F. Perrine
1843-	Jacob Van Wickle	1936	Camille Baquet
1849	Oliver Johnston	1937-	Thomas F. Perrine
1850-	Jacob Van Wickle	1952	Frank V. Hulit (7)
1854	John Appleby	1953-	Thomas F. Perrine
1855-	John Perrine		Thomas O. McLaughlin
1857	Andrew Snowhill	(1)-	Served as warden 16 yrs.
1858	Andrew Snowhill	(2)-	Served as warden 44 yrs.
1859-	Andrew Snowhill	(3)-	Served as warden 24 yrs.
1862	John Appleby	(4)-	Served as warden 34 yrs.
1863	John Appleby	(5)-	Served as warden 17 yrs.
	John Perrine	(6)-	Present senior warden, has served 36 years to date.
1864-	John Appleby	(7)-	Served as warden 15 yrs.
1866	Isaac De Voe (3)		
1867-	Isaac De Voe		
1868	William A. Appleby		

VESTRYMEN

Abrahams, James	1770, 1774
Appleby, Arthur	1887
Appleby, Arthur D.	1936-1940
Appleby, John	1829, 1838, 1849
Appleby, J. L.	
Appleby, Leonard	1829-1833
Appleby, Leonard	1854-1870
Appleford, Henry B.	1846, 1849, 1850
Appleford, Walter	1851, 1855-1860, 1862
Armstrong, Samuel	1901-1902
Baquet, C.	1882-1883
Baquet, Camille	1910, 1903
Barclay, John, Jr.	1761, 1770, 1774
Barclay, John	1788
Barclay, Peter	1799
Bave, Samuel C.	1810, 1811
Beebe, Francis	1878-1899
Beebe, Joseph, Sr.	1935-1946
Bissett, Asher	1799
Bissett, William J.	1872-1877, 1882-1899, 1903-1910
Bradshaw, James	1770, 1774
Brown, A. L.	1910
Brown, William	1799, 1810-1817
Buckalew, Frederick	1761, 1770, 1774
Budd, John	1847-1849
Campbell, Robert	1768
Carne, Peter	1768
Clark, James	1803, 1810-1811
Cornell, Augustine	1890-1899, 1902-1918
Cornell, F. H.	1894-1896, 1901
Cosner, Joseph	1848
Cozzens, D. W.	1878-1881, 1883-1884, 1889
Cozzens, John	1857-1858, 1880-1881
Cozzens, Peter H.	1838-1840
Davis, Dr. I. P.	1884
Dawson, John W.	1928-1944
Decker, James	1833
Delatash, Henry	1789
Dennis, Garret	1799
DeVoe, Augustus A.	1877-1900

VESTRYMEN (Cont.)

DeVoe, Charles H.	1907-1910, 1912-1925, 1944-1951
DeVoe, Garner	1906-1914
DeVoe, George W.	1871-1872, 1884-1888, 1892-1899, 1924-1926
DeVoe, Isaac	1836-1853
DeVoe, John M.	1896-1905
DeVoe, W. H. H.	1878-1881, 1883
Dey, Lawrence	1768
Dey, James	1761
Dev, John	1774
Dey, Roy B.	1955-1958
Dev, William	1768
Dill, John	1818-1823
Dill, William	1799, 1803, 1810-1819, 1822-1834
Dorset, James	1787-1789
Earhart, James	1789, 1803, 1810-1811
Earhart, John	1787-1789
Earhart, John	1817, 1833, 1836-1838, 1843-1847
Earhart, Peter	1814-1815, 1824, 1826-1830, 1836, 1838-1858
Eckman, William	1952-1955
Farrington, James	1826-1833
Farrington, James	1871
Gaddis, Jacob B.	1838, 1840
Gager, Gustave	1912-1931
Gordon, Archibald	1787, 1789
Gosling, David	1770
Grace, Carleton	1951-1954, 1955-1958
Hall, C.	1886
Helme, George W.	1892
Higgins, William T.	1886-1893
Hulit, Charles B. Jr.	1917-1944
Hulit, Isaac J.	1897-1899
Jernee, John H.	1897-1899
Jobes, John	1855-1856
Johnson, Cornelius	1799
Johnson, Matthias	1761, 1770
Johnston, Heatcote	1810, 1811

VESTRYMEN (Cont.)

Johnston, James	1761
Johnston, John	1761
Johnston, John A.	1833
Johnston, John L.	1787-1789, 1799
Johnston, John L.	1810-1811, 1814-1819, 1822-1823
Johnston, Oliver	1810-1811, 1814-1819, 1822- 1824, 1826-1832, 1840, 1847
Johnston, William H.	1834
Jolly, James	1824-1834, 1838, 1843
Jolly, Nelson E.	1888-1890, 1918-1923
Jolly, William	1946-1951
Jolly, James D.	1824, 1826
Kane, Russell	1955-1958
Kirkpatrick, Daniel	1871-1875, 1878-1881, 1888- 1895
Knight, Alfred	1915-1927
Knudson, Frank	1930-1933
Lefferts, Dr. Henry D. B.	1836
Lettau, Arthur	1928-1935, 1941-1944
Lettau, Herman R.	1927-1935
Lettau, William	1945-1954
Lollar, Jeremiah	1799
Lorton, John	1787-1788
Lorton, John Jr.	1787
Lott, Daniel	1788, 1799
Lott, Richard	1770, 1774
Mae Indoe, Walter	1952-1955
Madger, Steven	1955-1958
Marcellin, Claude A. V. de	1876
Marcellin, E.	1854-1858
Martin, Adam	1824, 1826
Martin, John	1826, 1829, 1830, 1833, 1838
McLaughlin, Thomas O.	1944-1952
Merritt, John W.	1840
Middleton, Charles	1850, 1852
Moore, Henry	1761
Morrison, William F.	1838-1839
Newton, Lewis	1814-1817
Newton, Thomas	1761, 1770, 1774
Nielsen, Samuel	1774, 1787-1789

VESTRYMEN (Cont.)

Oliver, J. H.	1873, 1875-1887
Outcalt, David D. A.	1894-1907
Outcalt, John	1787
Outcalt, John	1824, 1826, 1843
Outcalt, John	1871-1877
Plamer, Eathau	1877
Parmentier, James	1953-1956
Perrine, Daniel	1768, 1770
Perrine, John	1770, 1774
Perrine, John, Jr.	1761, 1770, 1779
Perrine, John J.	1819
Perrine, John	1834, 1836, 1839-1854, 1858
Perrine, J. Bayard	1888-1889, 1892-1893, 1896
Perrine, Joseph	1768, 1770, 1774, 1787-1788
Perrine, Orlando	1851-1853, 1858
Perrine, Robert	1854, 1858
Perrine, T. A.	1858, 1871-1872, 1890
Perrine, Thomas F.	1901-1902, 1917
Poole, Dr.	1848
Potts, Thomas	1856-1857, 1873-1876, 1888- 1889, 1893
Radcliff, A. S.	1878-1879
Reading, Frederick	1789
Reynolds, John	1770
Richards, Johnson	1894-1896
Rosehill, Lord	1774
(David Carnegie)	
Rudd, Steven	1830
Rue, James	1770, 1774
Rue, John	1770, 1774
Rue, John, Jr.	1787, 1788, 1799
Rue, Joseph	1761, 1768, 1770, 1774
Rue, Joseph, Jr.	1761
Rue, Matthew	1768, 1770, 1774
Rue, Matthias	1799, 1811
Shelters, Bertus, Jr.	1947-1952
Shelters, Peter	1889-1895
Siegel, George	1945-1951, 1953-1956
Smith, John M.	1850, 1854-1858, 1860-1872
Smith, Stephen	1817-1819, 1822-1824, 1826- 1832, 1836

VESTRYMEN (Cont.)

Smith, Stephen, Jr.	1824, 1826, 1829-1833, 1836, 1838, 1848-1853
Smith, S. D.	1854-1855, 1871-1874
Snedicker, John	1838
Snowhill, Andrew	1817-1818, 1822-1854
Snowhill, Daniel	1799, 1803, 1810-1818, 1822- 1826, 1829-1834
Snowhill, Daniel	1830-1831, 1836, 1838-1842, 1843-1849, 1858
Snowhill, D.	1877
Snowhill, George	1810-1811, 1814-1815, 1819 1822-1824
Snowhill, George H.	1843-1860
Snowhill, William	1819, 1822-1824, 1826-1833 1836, 1838-1839
Snowhill, William O.	1841-1857
Stevens, James	1874-1878
Stout, David	1774, 1787, 1788, 1799, 1803, 1810-1811, 1814-1815, 1819
Stout, John B.	1799, 1810, 1815-1819
Strycker, P. C.	1847
Taylor, John Rue	1799
Throckmorton, Joseph	1814-1817
Throckmorton, Samuel	1761
Throckmorton, William	1799, 1803
Townsend, Edward	1873-1876
Underhill, Edward	1897-1915
Valentine, A. P.	1854-1862
Valentine, Henry	1855-1856
VanPelt, John	1856
VanWickle, Evert	1787-1789
VanWickle, Jacob	1787, 1799, 1803
VanWickle, John	1788-1789
VanWickle, Nicholas	1770, 1789
VanWickle, Simon	1787, 1789, 1811
Vernet, Charles	1836, 1838
Warn, Samuel	1768, 1770, 1774
Warn, Thomas	1770
Weston, Otis	1824, 1838-1839, 1843
Wetherill, John	1770
Wilmurt, Peter	1787-1789, 1799, 1803, 1810- 1811, 1814-1819

TREASURERS

1818 James Throckmorton
 1824-1833 Oliver Johnston
 1833-1833 John Earhart
 1837 Isaac De Voe
 1838-1842 John Perrine, Jr.
 1843 George H. Snowhill
 1844-1845 Isaac De Voe
 1846-1847 Oliver Johnston
 1848-1850 John Appleby
 1851 Andrew Snowhill
 1852-1854 William A. Snowhill
 1855-1856 Anthony P. Valentine
 1857-1858 John M. Smith
 1859 Anthony P. Valentine
 1860-1866 John Appleby
 1867-1870 Isaac De Voe

1871-1872 James Farrington
 1873-1876 William J. Bissett
 1877-1880 John Outcalt
 1881-1883 Isaac De Voe
 1883 Francis Beebe
 1884-1893 Augustus A. De Voe
 1894-1896 George W. De Voe
 1897-1905 John M. De Voe
 1906-1908 Garner De Voe
 1909-1910 T. Francis Perrine
 1911-1915 Garner De Voe
 1916-1924 Augustus A. De Voe
 1925-1929 Edward D. Underhill
 1930-1951 T. Francis Perrine
 1952- Carleton Grace

CLERKS

1787 Evert Van Wickle
 1788 John Barclay
 1799 Jeremiah Lollar
 1814 Oliver Johnston
 1824-1829 William Snowhill
 1830-1833 James Farrington
 1834-1836 Stephen Smith
 1837 John Perrine, Jr.
 1838 Jacob B. Gaddis
 1839 George H. Snowhill
 1840-1846 William A. Snowhill
 1847-1848 William A. Appleby
 1849-1852 Isaac De Voe
 1853-1855 Orlando Perrine
 1856-1858 John Perrine
 1859 George H. Snowhill
 1860-1868 William A. Appleby

1869-1876 William J. Bissett
 1877-1882 Augustus A. De Voe
 1883-1891 William J. Bissett
 1892-1898 Augustine Cornell
 1899-1901 D. D. A. Outcalt
 1902-1903 Edward D. Underhill
 1904-1910 William J. Bissett
 1911 A. L. Brown
 1912-1919 William J. Bissett
 1920-1927 Charles H. De Voe
 1928-1936 Herman R. Lettau
 1937 Camille Baquet
 1937-1942 Arthur Lettau
 1943-1951 Charles H. De Voe
 1952 Nelson E. Jolly
 1953-1954 William Eckman
 1955- James Parmentier

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S

Year	Meeting Place	Delegates	Rector at St. Peter's
1785	Christ Church, New Brunswick	Organization of Diocese	Rev. William Ayres
1785	St. Peter's, Perth Amboy	Col. Joseph Haight John L. Johnston	
1786	St. Mary's, Burlington	Col. Joseph Haight James Throckmorton	Rev. William Ayres
1787	St. Peter's, Perth Amboy	John L. Johnston James Throckmorton	Rev. William Ayres
1788	Christ Church, Shrewsbury	James Throckmorton	Rev. William Ayres
1789	St. John's, Elizabethtown	None	Rev. William Ayres
1790	St. Michael's, Trenton	None	Rev. William Ayres
1791	Trinity, Newark	None	Rev. William Ayres
1792	Christ Church, New Brunswick	John Earhart James Throckmorton	Rev. William Ayres
1793	St. Mary's, Burlington	John Earhart David Stout	Rev. William Ayres
1794		John Earhart David Stout	Rev. William Ayres
1795	Christ Church, Shrewsbury	John Earhart James Throckmorton	Rev. William Ayres
1796	St. John's, Elizabethtown	Evert Van Wickle David Stout	Rev. William Ayres
1797	St. Michael's, Trenton	None	Rev. William Ayres

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1798	Trinity, Newark	John Johnston James Throckmorton	Rev. William Ayres
1799	Christ Church, New Brunswick	John Earhart James Throckmorton	Rev. Andrew Fowler
1800	St. Mary's, Burlington	None	Rev. Andrew Fowler
1801	St. Peter's, Perth Amboy	James Throckmorton	No Rector
1802	Christ Church, Shrewsbury	David Stout James Throckmorton	Rev. Mr. Cotten
1803	Christ Church, New Brunswick	James Throckmorton John Earhart David Stout	Rev. J. Croes
1804	St. Peter's, Perth Amboy	James Throckmorton	Rev. J. Croes
1805	St. Mary's, Burlington	David Stout James Throckmorton	Rev. J. Croes
1806	Trinity, Newark	James Throckmorton Heathcote Johnston	Rev. J. Croes
1807	St. John's, Elizabethtown	None	Rev. J. Croes
1808	St. Peter's, Perth Amboy	James Throckmorton Jacob Van Wickle Oliver Johnson	Rev. J. Croes
1809	Christ Church, New Brunswick	James Throckmorton Jacob Van Wickle Oliver Johnson David Stout	Rev. J. Croes

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1810	St. Michael's, Trenton	Jacob Van Wickle	Rev. J. Croes
1811	St. Mary's, Burlington	None	Rev. J. Croes
1812	Trinity, Swedesborough	None	Rev. J. Croes
1813	Trinity, Newark	None	No Rector
1814	St. Andrew's, Mt. Holly	None	No Rector
1815	St. John's, Elizabethtown	None	No Rector
1816	St. Peter's, Perth Amboy	James Throckmorton	No Rector
1817	St. Mary's, Burlington	James Throckmorton Capt. Daniel Snowhill	No Rector
1818	Christ Church, New Brunswick	James Throckmorton Capt. Daniel Snowhill Oliver Johnson	No Rector
1819	Trinity, Swedesborough	None	No Rector
1820	Trinity, Newark	None	No Rector
1821	Christ Church, Shrewsbury	Jacob Van Wickle Oliver Johnston William Snowhill	No Rector
1822			No Rector
1823	St. John's, Elizabethtown	Jacob Van Wickle Capt. Daniel Snowhill	Rev. John Ward, Deacon
1824	St. Michael's, Trenton	Jacob Van Wickle William Snowhill	Rev. John Ward



THE MEMORIAL GATEWAY



INTERIOR OF CHURCH

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1825	St. Peter's, Perth Amboy	John Outcalt	Rev. John Ward
1826	St. John's, Salem	None	Rev. John Ward
1827	St. Paul's, Paterson	Jacob Van Wickle William Snowhill	Rev. John Ward
1828			Rev. John Ward
1829		John L. Johnston John Appleby Andrew Snowhill William Snowhill	Rev. John Ward
1830		Jacob Van Wickle James Farrington	Rev. John Ward
1831	St. Peter's, Spotswood	Jacob Van Wickle Stephen Rudd William Snowhill James Farrington John Earhart	Rev. John Ward
1832			Rev. John Ward
1833	City Hall, Camden	None	Rev. John Ward
1834	Trinity, Newark	None	Rev. John Ward
1835	St. Mary's, Burlington	John Appleby William Snowhill	Rev. John Ward
1836	Trinity, Newark	None	Rev. Jehu Jones
1837	St. Mary's, Burlington	Oliver Johnston	Rev. Thom. Tanser

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1838	Trinity, Newark	Oliver Johnston	Rev. Robert Croes
1839	St. Mary's, Burlington	None	Rev. Robert Croes
1840	Grace & Trinity, Newark	Jacob Van Wickle	Rev. Robert Croes
1841	St. Mary's, Burlington	John Perrine, Jr. William Snowhill	No Rector
1842	Trinity, Newark	William O. Snowhill	Rev. Isaac Smith, Missionary
1843	St. Mary's, Burlington	William O. Snowhill	Rev. Isaac Smith, Missionary
1844	St. Mary's, Burlington	William O. Snowhill	Rev. Isaac Smith, Missionary
1845	Trinity, Newark	None	Rev. Isaac Smith, Missionary
1846	Trinity, Newark	None	Rev. Isaac Smith, Missionary
1847	St. Mary's, Burlington	John Appleby	Rev. Isaac Smith, Missionary
1848	Grace Church, Newark	William O. Snowhill John Appleby John Perrine	Rev. Isaac Smith, Missionary
1849	St. Mary's, Burlington	John Appleby	Rev. Joseph Phillips
1850	Trinity, Newark	John Appleby William Augustus Appleby Andrew Snowhill	Rev. Joseph Phillips
1851	St. Mary's, Burlington	John Appleby Andrew Snowhill William O. Snowhill William A. Appleby	Rev. Joseph Phillips

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1852	Trinity, Newark	William Snowhill	Rev. Joseph Phillips
Special	Trinity, Newark	William A. Appleby	Rev. Joseph Phillips
1853	St. Mary's, Burlington	William A. Appleby	Rev. Joseph Phillips
1854	Grace Church, Newark	William A. Appleby	Rev. Joseph Phillips
1855	St. Mary's, Burlington	Andrew Snowhill John Perrine	Rev. Joseph Phillips
1856	Grace and Trinity, Newark	John Perrine	Rev. Joseph Phillips
1857	St. Mary's, Burlington	Andrew Snowhill John Perrine Robert Perrine George H. Snowhill Anthony P. Valentine Edward P. Marcellin, M.D.	Rev. Joseph Phillips
1858	Trinity, Newark	Anthony P. Valentine	J. F. Phillips
1859	St. Mary's, Burlington	Andrew Snowhill Anthony P. Valentine William A. Appleby George H. Snowhill	Thomas Lyle
1860	Trinity, Newark	Anthony P. Valentine William A. Appleby	Thomas Lyle
1861	St. Mary's, Burlington	Anthony P. Valentine Robert Perrine William A. Appleby	Thomas Lyle

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1862	Grace Church, Newark	Robert Perrine Anthony P. Valentine	Thomas Lyle
1863	St. Mary's, Burlington	Isaac De Voe William A. Appleby	Thomas Lyle
1864	Grace Church, Newark	William A. Appleby	John Stearns, M. D.
1865	St. Mary's, Burlington	William A. Appleby Robert Perrine	K. J. Stewart
1866	Grace Church, Newark	William A. Appleby	K. J. Stewart
1867	St. Mary's, Burlington	William A. Appleby A. A. De Voe	K. J. Stewart
1868	Grace Church, Newark	William A. Appleby	K. J. Stewart
1869	St. Mary's, Burlington	Isaac De Voe	S. Compton
1870	Grace Church, Newark	Isaac De Voe	S. Compton
1871	St. Mary's, Burlington	John Perrine J. W. Appleford	F. M. Bird
1872	Grace Church, Newark	James D. Farrington John Kirkpatrick	F. M. Bird
1873	St. Mary's, Burlington	James D. Farrington W. H. H. De Voe	F. M. Bird
1874	Grace Church, Newark	W. H. H. De Voe	L. S. Russell
1875	St. Mary's, Burlington	John Perrine W. H. H. De Voe George W. De Voe	L. S. Russell

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1876	St. Michael's, Trenton	W. H. H. De Voe George W. De Voe	L. S. Russell
1877	St. John's, Elizabeth	W. H. H. De Voe	L. S. Russell
1878	St. Paul's, Camden	John Outcalt A. A. De Voe	L. S. Russell
1879	Christ Church, New Brunswick	John Outcalt George W. De Voe John Perrine	L. S. Russell
1880	St. Mary's, Burlington	John Outcalt A. A. De Voe	L. S. Russell
1881	St. Michael's, Trenton	John Outcalt A. A. De Voe	Charles M. Parkman
1882	Christ Church, Elizabeth	A. A. De Voe	Charles M. Parkman
1883	St. Paul's, Camden	A. A. De Voe	A. W. Cornell
1884	Christ Church, New Brunswick	A. A. De Voe J. P. Davis	A. W. Cornell
1885	Christ Church, New Brunswick	A. A. De Voe George W. De Voe	A. W. Cornell
1886	St. Paul's, Camden	A. A. De Voe George W. De Voe	A. W. Cornell
1887	Grace Church, Plainfield	A. A. De Voe	A. W. Cornell
1888	Trinity, Trenton	A. A. De Voe	A. W. Cornell

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1889	St. John's, Elizabeth	A. A. De Voe William T. Higgins	A. W. Cornell
1890	St. Mary's, Burlington	A. A. De Voe William T. Higgins	A. W. Cornell
1891	Grace Church, Plainfield	A. A. De Voe George Helme William T. Higgins	A. W. Cornell
1892	St. Paul's, Camden	A. A. De Voe George W. Helme William T. Higgins	A. W. Cornell
1893	Christ Church, New Brunswick	A. A. De Voe William T. Higgins J. Bayard Perrine	A. W. Cornell
1894	St. Andrew's, Mt. Holly	A. A. De Voe William T. Higgins	A. W. Cornell
1895	Trinity, Trenton	A. A. De Voe William T. Higgins	A. W. Cornell
1896	St. John's, Elizabeth	A. A. De Voe William T. Higgins	A. W. Cornell
1897	Grace Church, Plainfield	A. A. De Voe J. Bayard Perrine	A. W. Cornell
1898	St. Mary's, Burlington	A. A. De Voe	A. W. Cornell
1898	A. A. De Voe made member of	Finance Committee	A. W. Cornell

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1899	Trinity, Princeton	A. A. De Voe John M. De Voe	A. W. Cornell
1900	St. James', Atlantic City	A. A. De Voe	William E. Daw
1901	St. John's, Elizabeth	A. A. De Voe John M. De Voe	William E. Daw
1902	St. Michael's, Trenton	A. A. De Voe John M. De Voe	Robert Bell
1903	St. Paul's, Camden	A. A. De Voe C. H. De Voe Edwin Underhill	Robert Bell
1904	Christ Church, Elizabeth	A. A. De Voe William J. Bissett Edward Underhill	F. H. Smith
1905	Grace Church, Plainfield	A. A. De Voe John M. De Voe	F. H. Smith
1906	St. James', Atlantic City	A. A. De Voe William J. Bissett C. H. De Voe	F. H. Smith
1907	St. Michael's, Trenton	A. A. De Voe William J. Bissett	F. H. Smith
1908	Christ Church, New Brunswick	A. A. De Voe William J. Bissett C. H. De Voe	F. H. Smith

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1909	St. Mary's, Burlington	A. A. De Voe C. H. De Voe William J. Bissett	F. H. Smith
1910	Trinity, Trenton	A. A. De Voe William J. Bissett C. H. De Voe	William E. Daw
1911	St. James', Atlantic City	A. A. De Voe William J. Bissett Edwin Underhill	William E. Daw
1912	St. Andrews, Mt. Holly	A. A. De Voe	William E. Daw
1913	Church of the Ascension, Atlantic City	A. A. De Voe William J. Bissett	William E. Daw
1914	St. Michael's, Trenton	A. A. De Voe	William E. Daw
1915	Trinity, Elizabeth	A. A. De Voe	William E. Daw
1916	Christ Church, Trenton	A. A. De Voe Camille Baquet C. H. De Voe	William E. Daw
1917		A. A. De Voe Camille Baquet C. H. De Voe	William E. Daw
1918	Trinity, Asbury Park A.A.D. Dep. to Gen. Conv. from N. J.	A. A. De Voe C. H. De Voe	William E. Daw
1919	St. James', Atlantic City	A. A. De Voe	William L. Phillips

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1920		A. A. De Voe Camille Baquet C. H. De Voe	William L. Phillips
1921	Grace Church, Plainfield	A. A. De Voe C. H. De Voe	William L. Phillips
1922	St. Paul's, Camden	A. A. De Voe C. H. De Voe	William L. Phillips
1923	Trinity, Trenton	A. A. De Voe Camille Baquet	William L. Phillips
1924	St. Paul's, Rahway A.A.D. Dep. from N.J. to G.C.	A. A. De Voe C. H. De Voe	William L. Phillips
1925	St. Michael's, Trenton	A. A. De Voe C. H. De Voe	William T. Morgan
1926	St. Michael's, Trenton	A. A. De Voe C. H. De Voe	William T. Morgan
1927	St. Michael's, Trenton	A. A. De Voe C. H. De Voe	William T. Morgan
1928	St. Paul's, Camden	C. H. De Voe	William T. Morgan
1929	St. Michael's, Trenton	C. H. De Voe	William T. Morgan
1930	Trinity, Elizabeth C.H.D. Dep. from N.J. to Gen. Conv.	C. H. De Voe	William T. Morgan
1931	Trinity Cathedral,	C. H. De Voe	William T. Morgan
1932	Trinity Cathedral,	None (assisted parish)	William T. Morgan

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1933	Trinity Cathedral,	None	William T. Morgan
1934	Trinity Cathedral,	None	William T. Morgan
1935	Trinity Cathedral,	None	William T. Morgan
1936	Trinity Cathedral,	None	William T. Morgan
1937	Trinity Cathedral,	None	William T. Morgan
1938	Trinity Cathedral,	None	William T. Morgan
1939	Trinity Cathedral,	None	William T. Morgan
1940	Trinity Cathedral,	None	William T. Morgan
1941	Trinity Cathedral,	None	William T. Morgan
1942	Trinity Cathedral,	C. H. De Voe	William T. Morgan
1943	Trinity Cathedral,		William T. Morgan
1944	Trinity Cathedral,		William T. Morgan
1945	Trinity Cathedral,		William T. Morgan
1946	Trinity Cathedral,	Nelson E. Jolly	Herbert R. Denton
1947	Trinity Cathedral,	Nelson E. Jolly Bertus Shelters George A. McLaughlin	Herbert R. Denton
1948	Trinity Cathedral,	C. H. De Voe	Herbert R. Denton

DIOCESAN CONVENTIONS AND DEPUTIES FROM ST. PETER'S (Cont.)

Year	Meeting Place	Delegates	Rector at St. Peter's
1949	Trinity Cathedral,	Thomas O. McLaughlin	Herbert R. Denton
1950	Trinity Cathedral,	Russell Kane Carleton Grace	Herbert R. Denton
1951	Trinity Cathedral,	Carleton Grace Thomas O. McLaughlin	John S. Du Bois
1952	Trinity Cathedral	Carleton Grace William Eckman	John S. Du Bois
1953	Trinity Cathedral	Carleton Grace William Eckman	John S. Du Bois
1954	Trinity Cathedral	Carleton Grace William Eckman	John S. Du Bois
1955	Trinity Cathedral	Carleton Grace William Eckman Thomas O. McLaughlin	John S. Du Bois
1956	Trinity Cathedral	Carleton Grace Thomas O. McLaughlin	John S. Du Bois

STATISTICS

Reported to Diocesan Conventions from St. Peter's Church

	No. of Families or Contributors	Communicants	Baptisms	Marriages	Burials	Confirmations	Sunday School
1756	30 (when organized)						
1806	60	12					
1807	60	15	6	1			
1808	60	17	8				
1809	60	16	5	2			
1810	60	17	4				
1811	50	19	9	3			
1812	50	20	3				
1813							
1814		20	3				
1815			3				
1817							
1821	18	20	10	1	7	37 (Bishop Croes)	
1823	55	20	14	3	9		50
1824	50 (200)	25	24	1	5	2	40
1825	50 (180)	25	21	7	3		48
1826	50 (180)	22	9				45
1827	54	23	18	1	2		61
1828	56 (195)	25	13	3	5		36
1830	45	28	7	5	7		Bible Class
1833	50	35	9	6	9		
1834	50	40	12	4	3		59 plus 12 in Bible Class
1835	33	35	15	3	6		58
1836	35	39	9	1	3	6 (Bishop Doane)	
1837	No Report						
1838			9	7	11	11	
1839	23	18	4	2	2		20
1840	No Report						
1841	28	25	2		4	1	
1842		27	10		3		45
1843		34	29			6	
1844		46	7	2	6	4	36
1845		48	13	1	6	4	36
1846		48	13	1	6	4	36
1847		53	6	4	4		

STATISTICS (Cont.)

Reported to Diocesan Conventions from St. Peter's Church

	No. of Families or Contributors	Communicants	Baptisms	Marriages	Burials	Confirmations	Sunday School
1848	35		6	2	3		30
1850	35	45	15	4	11	6	30
1851	50		6	2	7		30
1852	50	50	16	3	5		30
1853		51	9	1	10	10	
1854		49	6	4	5	8	
1855		46	16	3	8	9	
1856	46	49	10	3	4	3	
1857	46	50	6	1	8	6	Bible Class
1858		51	9		5		
1859	51 (240)	64	27	1	12	5	50
1860	50 (250)	69	8	2	8	7	(Bishop Odenheimer)
1861	50 (245)	78	28	4	10	3	53
1862	47 (242)	77	22	1	12	8	50
1863	50 (248)	80	16		12	14	50
1864	57 (201)	97	20	1	3	5	45
1865		80	5	3	8	8	54
1866	47	76	5	2		2	50
1867	50 (300)	74	8	7	3		55
1868	50	78	2	4	3	7	61
1869						1	
1870	45 (190)	73	8		5	4	50
1871	65 (280)	90	29	1	2	20	55
1872	60 (260)	91	10	1	6	10	35
1873	62 (272)	96	7	2	12	3	51 plus 7 in Bible Class
1874	41	76	17		10		50
1875		80	9	3	13	2	50
1876		97	7	3	3	13	53
1877		93	4	2	4		54
1878		69	6	1	9	3	57
1879	21 (115)	68	11	1	9	8	73 plus 8 in Bible Class
1880	29 (116)	69	33	3	6	5	72 plus 7 in Bible Class
1885		86	19		9	8	70

STATISTICS (Cont.)

Reported to Diocesan Conventions from St. Peter's Church

No. of Families or Communicants		Contributors	Baptisms	Marriages	Burials	Confirmations	Sunday School
1886		88	9	5	7	2	80
1887		88	11	2	8	1	80
1888		84	12	1	15	5	80
1889	55 (190)	83	10	5	16	1	70
1890	56 (200)	75	15	5	9		70
1891	56 (200)	80	20	2	3	17	75
1892	57 (200)	83	11	2	9	4	75
1893	57 (200)	85	9	3	11	5	85
1894	58 (200)	85	14	4	13	8	85
1895	58 (210)	85	5	1	8		85
1896	58 (210)	99	15	7	8	17	85
1897	58	120	6	3	4		100
1898	58	120	8	2	5	7	90
1899	58	120	10	1	10	5	90
1900	50	120	6	2	3	9	50
1901		74	3			11	60
1902	52	90	2	1	2		
1903	45	90	4	1	6	3	60
1904	78	93	6	5	7	2	61
1905	80	103	12	2	8	9	62
1906	92	118	5	5	7	13	66
1907	108	129	11	2	7	5	82
1908	108	132	20		11	7	64
1909	103	130	8	2	11		75
1910	104	126	22	1	15	7	75
1911	62	102	8			1	40
1912	60	102	5	3	7		56
1913	50	111	4	2	7	6	45
1914	52	112	25		11	10	57
1915	56	128	5		5	16	40
1916	51	128	7	2	3		48
1917		128	11	2	6		48
1918		110	12	1	6	11	38
1919		104	1	5	6		
1920		124	10	1	2		33
1921		125	11	6	5	9	33

STATISTICS (Cont.)

Reported to Diocesan Conventions from St. Peter's Church

No. of Families or Contributors	Communicants	Baptisms	Marriages	Burials	Confirmations	Sunday School
1922	135	10	3			48
1923	138	4	3	10	8	33
1924	132	8	2	7		29
1925	138	4	2	6	5	30
1926	119	12	2	7	3	38
1927	74	9	2	3	8	38
1928	76	5		2	2	30
1929	72	1	3	1		19
1930	69	1				15
1931	69	1		2	1	19
1932	86	9	4	1	6	19
1933	88	9	2	3	3	27
1934	96	6	3	1		35
1935	97	1	1	7	2	30
1936	98	5	1	1		29
1937	94	3		2	3	24
1938	93	3		8		34
1939	93	5	2	3		
1940	175	4	2	5	7	26
1941	92	5	5			38
1942	91	4	3			24
1943	93	12	1	1	2	19
1944	96	2	1	5		32
1945	96	3	1	3	9	25
1946	96		No Report			
1947	113	6	3	6	11	27
1948	137	12	4	6	5	39
1949	140	10	3	11	4	46
1950	159	15	3	15	13	47
1951	150	15	6	8	11	58
1952	167	15	3	9	10	53
1953	167	14	1	4	22	77
1954	169	22	2	7	6	89
1955	176	22	4	4	17	175

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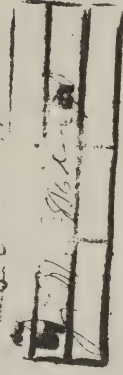
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THE REVEREND JOHN S DUBOIS RECTOR= 505 714 ST
ST PETERS CHURCH SPOTSWOOD NJER=

GREETINGS TO THE CONGREGATION OF ST. PETER'S CHURCH ON
THE OCCASION OF THEIR BICENTENNIAL.
SPOTSWOOD HAS SEEN GREAT CHANGES IN THE LAST TWO HUNDRED
YEARS BUT THE FAITH OF YOUR FATHERS IS MAINTAINED WITHOUT
CHANGE. CONGRATULATIONS AS YOU CONTINUE TO SERVE YOUR GOD
AND NEIGHBORS=

DWIGHT D EISENHOWER=

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BALMORAL CASTLE

30th August, 1956.

Dear *Rector*,

The Queen has received your letter of the 10th August and very much appreciates the kind greetings which you send to her on behalf of the Congregation of St. Peter's Church, Spotswood, currently celebrating their 200th Anniversary.

Her Majesty is interested to hear of this landmark in the history of the Congregation, and would be pleased if you would express her warm good wishes to them, together with her thanks for their kind message.

Yours sincerely,

Edward Ford

The Reverend John S. Du Bois.

PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

OFFICE OF THE PRESIDING BISHOP

281 FOURTH AVENUE
NEW YORK 10, N. Y.

THE RT. REV. HENRY K. SHERRILL, D.D.

August 27, 1956

The Reverend John S. Du Bois
Rector, St. Peter's Church
Spotswood, New Jersey

Dear Mr. Du Bois,

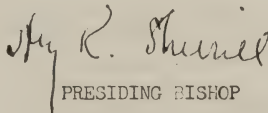
It is with great interest I have learned that you are to celebrate this year the Two Hundredth Anniversary of the Founding of St. Peter's Church.

This is indeed a notable celebration as the life of the parish has carried through so many important episodes in our national life.

I write to express my gratitude for the devotion of clergy and people through all these years, with the prayer that God will bless you and your congregation in the many years, I trust, which lie ahead.

With every good wish,

Faithfully yours,


PRESIDING BISHOP

(From The Archbishop of Canterbury)

Lambeth Palace,
London, S.E.1.
17th September, 1956.

Dear Mr. Du Bois,

I have only just returned to Lambeth after a holiday abroad during which no letters were sent after me, so I have only just seen your letter of 10th August. May I say how greatly I appreciate this word of greeting which you and your congregation have sent to me. The history of the congregation covering 200 years is one of great interest, and I am glad to know of the many ties which you mention.

The Church of England cannot congratulate itself on the care which it gave to the infant church in the United States, but we can thank God for the way in which friendship and fellowship have multiplied in these latter days. One of the joys of my life is to have had so many opportunities of making personal friends in the Episcopal Church.

To all of you I send my greetings and my blessing.

Yours sincerely,

The Reverend John S. Du Bois,
St. Peter's Church,
Spotswood, New Jersey.

Geoffrey Cantuar.



DIOCESE OF NEW JERSEY

808 WEST STATE STREET
TRENTON 8, NEW JERSEY

OFFICE OF THE BISHOP
RT. REV. ALFRED L. BANYARD, D.D., S.T.D.

August 13, 1956

To the Members of St. Peter's Church, Spotswood, New Jersey

My dear Friends:

The celebration of your 200th Anniversary is a commemoration of real significance to all of us, who are vitally interested and concerned with the development of the Church in our Diocese. I like to think of it as a "golden cord" binding together the people and events of your parish family during the past two centuries.

As you celebrate this anniversary of St. Peter's Church, I join with your many friends, from near and far, in extending personal greetings and congratulations.

Joy and gratitude must fill your hearts as you look back and consider the many blessings which have come to you, individually and collectively, down through the years. Such consideration of your blessings will give your celebration the right direction. It will help your joy to find expression in a two-fold way, namely, in praise of God and in earnest prayer for His future guidance and help.

Your church has made and is making a significant contribution to the cause of establishing the Kingdom of God in Spotswood and its environs. At the present time, your congregation is growing and developing remarkably under the able and devoted leadership of a beloved Rector. Father DuBois is one of our foremost clergymen in the Diocese of New Jersey and is a friend for whom I have great respect and deep affection. By seeking to discover where it can be of greater usefulness to Christ and His Church, your parish will continue to be one of the foremost churches in our diocese.

I pray that you will be inspired by this important observance to go forward with rededicated loyalty to our Lord.

Cordially yours,

+ *Alfred L. Banyard*
Bishop of New Jersey

ALB/gj



STATE OF NEW JERSEY
OFFICE OF THE GOVERNOR
TRENTON

ROBERT B. MEYNER
GOVERNOR

TO THE CONGREGATION OF ST. PETER'S CHURCH

I would like to extend my cordial congratulations and best wishes to you on the occasion of the 200th Anniversary of the founding of your congregation.

The fact that St. Peter's has a record of two centuries of service and moral leadership is ample proof of the deep faith upon which it was founded, and the spiritual fortitude of its congregation upon which it has endured.

I am certain that you will take this occasion also to look to the future, for if we are ever to achieve the ideals of universal brotherhood it will require first, the elimination of hate and bigotry from our own nation. This must be the continuing work of the church.

I feel confident that in its next two hundred years the congregation of St. Peter's will continue to care for the spiritual needs of its community and help many men, women, and children.

Robert B. Meyner
Governor

Fulham Palace
London S.W.6.
August 29th

Dear Rector,

I am greatly interested to learn that St. Peter's Church is keeping its 200th Anniversary. Time and circumstances have separated you from the diocese of London but we are still bound together in our membership of the Church which is the Body of Christ. I trust blessings may abound upon the Church of St. Peter in Spottiswood for many long years to come.

Yours very sincerely
Henry London

THANK YOU

We wish to express our sincere appreciation to the following friends who helped make the printing of this History possible.

Rev. and Mrs. John S. Du Bois
Mr. and Mrs. C. Grace
Spotswood Branch of First National Bank
of South River
Mr. and Mrs. Fred Harke
Mr. and Mrs. Roy Dey
Hulse Funeral Home
Mr. and Mrs. W. Eckman
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George McLaughlin
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